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ABSTRACT

The purpose of Teaching Respect for Every Culture (TREC) was to ensure that racial/ethnic, gender, disability, and other circumstances did not bar student access to alcohol/drug education, prevention, and intervention services. This report describes the implementation and evaluation of the TREC Project. Five objectives of TREC were to: (1) establish a committee to review and develop culturally appropriate alcohol/drug prevention and education materials; (2) involve students from diverse backgrounds in alcohol/drug prevention by developing multicultural youth conferences/retreats; (3) expand the pool of school staff with expertise concerning both alcohol/drug prevention and multicultural issues and strategies; (4) increase the knowledge of and support for school alcohol/drug prevention strategies among parents from diverse cultures; and (5) assist underserved and diverse groups of students in accessing and completing recommended alcohol/drug assessments. Analysis of ethnographic data support TREC's positive effects on student participants. Five recommendations are made. Appendices include reflections on TREC by Project Coordinators, agenda's for various aspects of the program, curriculum for TREC student retreats, ethnographic interview protocols, program materials, and multicultural resources. (JBJ)

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Teaching Respect for Every Culture (TREC) Project

Essential to working in increasingly culturally diverse schools and workplaces is a perspective that diversity is not a problem but an incredibly exciting opportunity enabling every American to experience other peoples and cultures...An attitude that celebrates diversity is the foundation on which schools can be culturally transformed and the principle around which all school change efforts are organized.

(Bonnie Benard, Far West Regional Educational Laboratory, 1991)

Issue/Concern

The Portland Public Schools' Drug Prevention Office received a grant from the U.S. Department of Education Emergency Grant Program to increase the district's ability to provide drug prevention services that meet the needs of a culturally diverse student population. The purpose of the Teaching Respect for Every Culture (TREC) Project, as its name implies, was to ensure that racial/ethnic, gender, disability, and other circumstances did not bar student access to alcohol/drug education, prevention, and intervention services.

This report describes the implementation and evaluation of the TREC Project in the Portland Public Schools between October 1, 1992 and December 31, 1994. These findings can help guide decision making by educators and the funding agency as they plan new initiatives to strengthen and promote cultural diversity in drug prevention programs.

Background and Project Overview

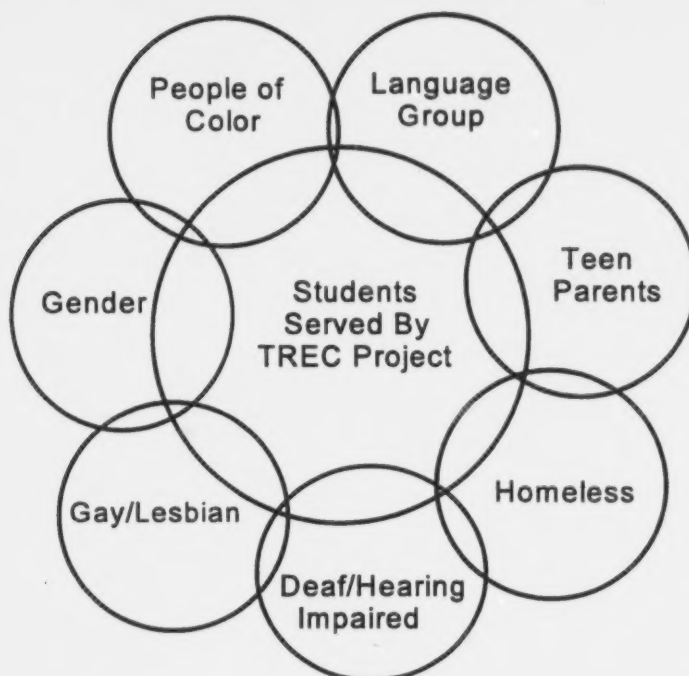
In 1992, many educators were busy designing adventurous new plans to reform American schools. In Portland Public Schools, the Drug Prevention Program was crafting its own cultural reform—a new training model that makes democratic values a central part of every child's prevention education. This vision of a more resilient world for children, parents, teachers, and the community grew out of several needs in the district. The Teaching Respect for Every Culture program was designed to strengthen cultural competence among school staff, to engage parents of various cultural groups in alcohol/drug services for their children, and to advance the vision of culturally appropriate drug prevention services in the community.

In keeping with current practice in the prevention field, the term "culture" is defined in a broad sense and services were targeted to high-risk youth often underrepresented and inadequately served by traditional school-based alcohol/drug services. Figure 1 displays the culture groups defined by the project, including students from various geocultural groups (American Indian, African American, Asian American, Hispanic American, European American) and language groups (Spanish, Russian, Chinese, Vietnamese, Hmong, Laotian, Cambodian, Rumanian), and other distinct groups, such as teen parents, homeless youth, sexual minority youth, and deaf/hearing impaired students.

The Teaching Respect for Every Culture Project had five objectives:

- ◆ To establish a committee to review and develop culturally appropriate alcohol/drug prevention and education materials
- ◆ To involve students from diverse backgrounds in alcohol/drug prevention by developing multicultural youth conferences/retreats
- ◆ To expand the pool of school staff with expertise concerning both alcohol/drug prevention and multicultural issues and strategies
- ◆ To increase the knowledge of and support for school alcohol/drug prevention strategies among parents from diverse cultures
- ◆ To assist underserved and diverse groups of students in accessing and completing recommended alcohol/drug assessments

Figure 1. Diverse Student Population Served by Project TREC



Program Description

Project TREC was designed to enhance the district's ability to tailor effective alcohol/drug prevention services to meet the needs of specific students and families from diverse cultural backgrounds and to mobilize the culturally appropriate resources these students and families need to address alcohol and drug issues successfully. The project targeted services to middle and high school students, parents, and school staff. The approach of the TREC project was to confront the problems of prejudice and discrimination associated with race, ethnicity, religion, social class, sexual preference, or other ways of being different which tend to create barriers in schools and society. The strategy was not to "fix" the school community, but to put in motion an ongoing process to celebrate differences and to work against the forces that might hold us apart.

The project's philosophy is reflected in a quote by researcher, Rosalind Alexander: *The first lesson in weaving is to combine single strands of cotton, silk, and wool to make a stronger cloth. With that in mind, watch a weaver and note how the loom is essentially a negotiation--a back and forth exchange with frequent stops and starts to accommodate small adjustments and corrections in the emerging fabric. The weaving process with its give and take may be the most natural way of engendering respect for racial, sexual, and cultural differences.* (Southwest Educational Laboratory, 1993).

The Teaching Respect for Every Culture project has woven a multicultural prevention theme into the cloth of the district's alcohol/drug prevention program by encouraging cultural appropriateness and sensitivity among students and staff in the school community. Several components of the project which supported greater cultural understanding amid the district's great diversity were:

- **Youth leadership "TREC" retreats** allowed "influential" students to participate in an overnight program which provided personal challenges, group building, reinforced leadership skills, and enabled students to actively participate in improving the school climate. These students ranged from leaders of diverse and often polarized social groups to student body presidents.

- **Summer institute trainings** allowed school staff the opportunity to share individual concerns, experiences, and perceptions about different cultures and groups and learn new roles for fostering cultural diversity in schools.
- **Materials review and dissemination** provided a process for assessing the cultural appropriateness of school prevention resources, speakers, films, and materials. Specific topics related to racial, religious, and cultural heritage from social and personal perspectives.
- **Prevention materials for parents** allowed appropriate materials/translations of alcohol and drug prevention information for parents of students from diverse groups and backgrounds.
- **Advisory council and committees** provided students, staff, and community members opportunities to talk with others about issues important to them. These groups guided the design of curriculum and materials dealing with diversity and respect for human differences.

Over two years, the expected outcomes of the project included:

- Providing a total of 13 student TREK retreats for middle and high school youth to discuss multicultural issues associated with alcohol and other drug use
- Training 80 school staff at three 5-day summer institute training workshops in alcohol/drug prevention issues and multicultural strategies
- Developing assessment liaisons to assist students and parents facing cultural barriers
- Establishing an Advisory Committee to review culturally appropriate prevention resources
- Training six parents or community leaders from diverse backgrounds to support school alcohol/drug prevention strategies among parents of diverse cultures

Evaluation Questions and Methods

To evaluate the effectiveness of the project, the following questions were posed:

- 1) How many and which types of middle and high school students (by grade, gender, ethnic and cultural group, and school) attended TREK retreats? What type of training activities were provided to students at the youth retreats?
- 2) How many and which types of school staff, parents, and community representatives are trained in culturally appropriate alcohol/drug prevention at the Summer Institute Trainings?
- 3) How many and which types of students are served by the assessment liaisons, and what is the nature of the services provided? To what extent are the liaisons successful in encouraging students and families to comply with recommended services?
- 4) How many and which types of alcohol/drug prevention materials were reviewed/developed for cultural appropriateness? What criteria were used to determine cultural appropriateness?

An in-depth ethnographic evaluation was used to determine the impact of the TREC experiences on staff and student learning and personal development. The evaluation collected and analyzed an extensive array of quantitative and qualitative data. Methods included *examination of project records* (minutes and agendas of advisory committee meetings, attendance lists, training materials, *interviews* with training participants, *debriefings* with school drug prevention specialists, *observations* of a sample of key program events, and *post training surveys* of project participants.

Sample. The sample of individuals participating in TREC activities included middle and high school students, teachers, counselors, administrators, other school personnel, and advisory committee members representing school and community groups. Individuals were selected to reflect the

diversity that characterized TREC workshops. Interviews were conducted with 86 TREC participants (47 students and 39 staff) from 21 schools.

Data Collection and Analysis. Interviews were conducted before and after TREC training between March 1993 to November 1994. The interview protocol (Appendix E) asked individuals about the most important things they learned during TREC, short and long range outcomes related to self, others, interpersonal relations, cultural awareness, and drug prevention. Each interview was tape recorded, assigned a project code number for participant protection, and transcribed. The evaluator and two trained data analysts read and analyzed the interview transcripts.

A two-stage, multimethod procedure (inductive and deductive) was used to analyze the data. The inductive stage examined what interview respondents said were important benefits of TREC for them. Then, the interview transcripts were analyzed using a four-phase iterative process:

1. Each interview transcript was reviewed by the primary evaluator. This initial reading yielded a set of 5-8 common categories reflecting outcomes mentioned by participants.
2. Each reader analyzed 1/3 of the interviews and based on their suggestions, the initial outcome theme categories were revised and expanded.
3. Six transcripts were randomly identified and read by all three readers. They discussed the experience of coding the transcripts and determined how well the planned TREC themes accommodated the outcomes reported by participants. The readers discussed the outcome categories and made minor revisions in the taxonomy of outcomes.
4. Finally, all transcripts were read and coded by the evaluator. This process assigned outcome category numbers on the transcript next to relevant passages.

The second stage of data analysis was deductive. After the transcripts were coded, quantitative analysis procedures were used to identify patterns in the data. Measures of central tendency were computed for each outcome category and *t*-tests determined if the outcomes mentioned by participants were correlated to specific domains, i.e., individual, peer, family, school, community.

Results. The results are presented in three sections. First, the project director and coordinators reflect on their perspectives and the learnings they considered important during the TREC Project. Second, the results of the inductive data analysis are presented as a taxonomy of outcomes for the project. Third, the summative evaluation results, including the words and photographs of selected program participants will describe the changes that occurred during TREC.

Findings

Reflections on TREC

Early on it was evident TREC was different from previous grant-funded programs in the district. Because of the unique nature of the project, a different style of evaluation seemed indicated. As part of the effort to capture the unique problems, pitfalls, and perspectives of this project, the evaluator asked the project director and project coordinators to reflect on what the project meant to them. Here are the personal reflections of the Project Director and excerpts from comments by the Project Coordinators (their full statements are in Appendix A):

Reflections of the Project Director, Marilyn Richen

This office has designed and delivered a lot of drug prevention projects during the past decade. We have learned how to do some things pretty well. We know what to expect of a grant-funded program, and we have come to expect what we know.

TREC did not meet our expectations. It had a different leadership structure, a different schedule, a different mix of activities, different key players, and a different target audience. It was different in the level of resistance its activities occasionally provoked. Different in that some components designed into the project (the assessment liaison, for example) simply did not work. TREC was different, too, in how much it changed during its short existence.

It is one of the intended lessons of TREC, I believe, that differences need not be viewed as deficiencies. It is true, nonetheless, that TREC's differences made it more difficult to supervise, to work in and to work alongside.

Management issues for TREC were similar to the problems TREC itself was designed to address. My impression is that key players (Judy, Janice, Margie, Steph and I) never fully shared our view of what the project was all about. We never took time together to discuss our different priorities or talk about the "whole" to which the various parts of TREC were supposed to contribute. Throughout the project there were issues related to time and communication which were never fully resolved.

What is amazing, then, is how many good things got done. TREC is arguably the most productive of the programs we have conducted. It produced more publications, more tangible products. It provided direct services to more students. It trained and involved in committee work more staff (and a more ethnically and occupationally diverse set of staff) than other similar programs. For many of us, now it is common place to look at a committee being formed and make sure it is culturally diverse, both genders are represented, etc.

Did all this activity "make a difference"? Certainly it did in this office. Who we work with, how we see our work, our expectations for special projects are different now because of what we learned from TREC. Has TREC made a difference out there, in the world? I hope so. As Albert Schweitzer said, "No ray of sunshine is ever lost, but the green which it awakes into existence needs time to sprout, and it is not always granted to the sower to see the harvest. All work that is worth anything is done in faith."

Reflections of Project Coordinator, Judy Chambers

Project TREC was a learning curve experience. There were many challenges, from learning how to job-share, to coordinating a large group of very diverse district and community persons, to establishing even-handedness in dealing with each group's issues in a training context. And while it has tapped many familiar skills, the project has also led to quantum steps into new directions both personally and within the Drug Prevention Office.

Perhaps the most visible and pleasing change has been the complexion of the office itself. We have become acquainted with staff and community persons of color and other variations on the diversity theme (people working with homeless, teen parent, deaf and gay and lesbian youth). We have learned to involve interpreters and to routinely translate essential materials so all families can understand them. We have become more aware of the distinction between "different" and "disabled." And we have moved much further into translating "prevention" into a language that speaks to persons in their own cultural context.

An example of success deriving from flexibility was the middle school retreat format. In the year one pilot retreats, we found little utility in overnight retreats for middle school students and we recognized they needed to have an experience of cross-cultural teambuilding before they would be able to work more seriously on the issues at hand. To this end, we hired Outward Bound staff to lead an orienteering challenge course experience for middle schools as the first day of their retreat. On top of being extremely successful in melding the groups into working teams and evoking the innate leadership of all the students in a variety of ways, these days reminded us that the experiential method is a uniquely cross-cultural approach to learning and life. In the end, we were able to devote additional training to preparing district staff to utilize experiential education more fully, and with multicultural emphasis.

Reflections of Project Coordinator, Janice Ingersoll

Designing original posters was empowering to groups who took advantage of the opportunity. It was difficult to get committees working and they had difficulty coming up with poster concepts and designs. Many committees needed much prompting and waited until the last minute. This may have been due, in part, to our limited availability because of our involvement in trainings and retreats. Locating free resources, like multicultural posters, was also invaluable. Because of our efforts, many more culturally appropriate messages are visible in school counseling centers.

The high school retreats were extremely successful because of the depth of impact the experience elicited. Both teachers and students reported back that some students showed profound changes, primarily in leadership roles and increased self-esteem. Again personal growth seemed more remarkable than interpersonal. Two comments made at the retreats were:

- *Why don't we ever get to talk about these issues (racial, sexual orientation, etc.) in this depth, this openly at school?*
- *Why don't the adults at school set better examples about appropriate behavior?*

At both the middle and high school retreats I was extremely bothered by the surfacing of staff's personal unresolved issues around racism, bigotry and sexual orientation. While it's good for youth to see adults as human, it was uncomfortable for students to watch these adults lose control. Staff should be required to have some training ahead of time and be given tactics to use when they found themselves beginning to lose control.

Taxonomy of Outcomes

The ethnographic evaluation of TREC included interviews with 86 project participants (n=40 middle school and n=46 high school). Two trained data collectors conducted the interviews with 15 middle school staff, 26 high school staff, 25 middle school students, and 20 high school students. Each interview was recorded and transcribed. The evaluator reviewed and coded the interview transcripts to identify patterns in the data. Analysis of these patterns yielded common themes reported by staff and students in responses to their participation in the project.

Table 1 presents the factors associated with project outcomes across five domains: individual, peer groups, family, school, and community. The analysis of interview transcripts produced five factors which influenced individuals perceptions of the TREC program: shared vision about cross cultural learning, preparation or readiness of the individual/group for TREC training, diverse cultural groups represented at the training, and a perspective of personal empowerment. Analysis indicated the identified factors (+) were correlated to participant satisfaction and associated with the specific domains. The following proposed taxonomy of outcomes is the result of these analyses.

Table 1.
Factors Associated with Multicultural Prevention Success

Domains	Individual	Peer	Family	School	Community
Shared vision		+			+
Group readiness		+		+	
Diverse membership	+				+
Effective communication	+			+	
Personal empowerment	+				

Student TREK Training/Retreats

The project sponsored 13 student retreats for middle and high school youth. Retreats were called "TREKS" to convey the image of a journey of personal discovery. It was anticipated 25-30 students would attend each retreat. In fact, a total of 225 students attended the retreats or a mean of 17.3 students per retreat.

The aim of the student TREKS was to involve a diverse group of students viewed as "influential" among their peers in training to increase awareness of multicultural prevention issues. Students who attended the youth retreats were referred to the project by an elder/adult mentor who identified the student as a potential leader in their social group. Students also completed a written application prior to attending the youth retreat.

Table 2 presents information on the number and percentage of student participants in youth retreats by gender and grade level. More female students than males attended the retreats at both middle and high school. By gender, 57.8 percent of the students were female and 42.2 percent were male.

Table 2
Number and Percent of TREC Students by Gender

Grade Level	MALE		FEMALE		Total
	Number	Percent	Number	Percent	
Middle School	67	43.8%	86	56.2%	153
High School	24	38.7%	38	61.3%	62
Undesignated	4	40.0%	6	60.0%	10
Total	95	42.2%	130	57.8%	225

Figure 2 presents information on the number of students who participated in youth retreats by grade level. Approximately 68 percent of the students (n=153) attending TREK retreats were middle school students and 28 percent were high school students (n=62). Most of the boys and girls who participated in the student TREK retreats were in eighth grade (n=100). Four percent of the students (n=10) did not designate a grade level or attended ungraded alternative school programs.

Figure 2.
TREC Students by Grade Level

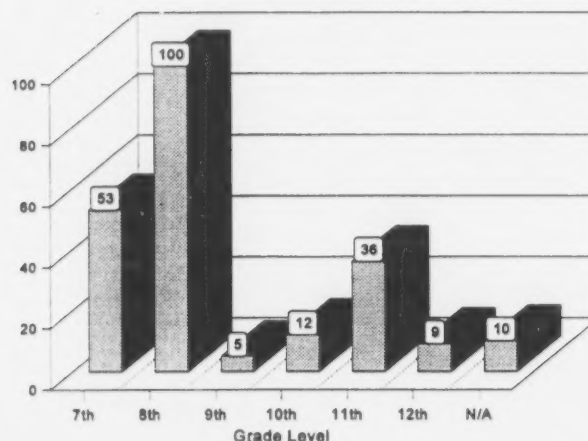
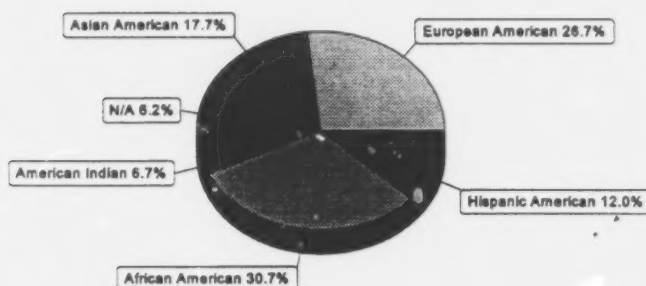


Figure 3 displays the percentage of TREC students by the ethnic groups reported by the district. Students attending TREC retreats were 30.7 percent African American, 6.7 percent American Indian, 26.7 percent European American, 17.7 percent Asian American, 12.0 percent Hispanic American, and 6.2 percent unidentified ethnic group. These percents represent a greater proportion of ethnic minority groups than is seen in district middle and high schools. This is because the project was directed toward high-risk students from diverse ethnic groups and cultures.

Figure 3.
TREC Students by Ethnic Group



In addition to traditional ethnic categories, students attending TREC also described themselves as belonging to the following cultures and groups: Cambodian, Mexican, Romanian, Vietnamese, Irish, Chinese, Hawaiian, Filipino, Hmong, Laotian, Iranian, Russian, biracial, deaf, blind, and teen parent.

TREC retreats with high school students were two-day, overnight sessions held at the Fireside Retreat Center, a rural retreat house twenty miles from Portland. The agenda provided opportunities for structured dialog, large and small group experiential activities, lectures, and informal sharing. Students and staff reported the quiet, country setting was a key ingredient in helping to bond the group. The sessions brought together about 20 students who did not know one another and were initially hesitant or even hostile about participating in a multicultural program. Within hours of arriving at the retreat, students had bonded and developed a group identity grounded in open discussion of common concerns. In part because of their different backgrounds, and in part reflecting the circumstances of the training, the students each developed very distinctive voices for addressing cultural and prevention concerns in their schools and neighborhoods.

The retreat model was modified for middle school students. After a trial retreat, it was discovered students this age were not mature enough to handle the responsibility of an overnight stay due to broken curfew and rule violations. Subsequent retreats were held as two day-sessions away from school. The first day was an outdoor orienteering course at the local arboretum to develop group bonding and problem solving skills. The second day session focused on developing multicultural awareness based on presentations and discussions of adolescent rites of passage and family roots.

The common thread running through all TREC training is a philosophy of making systemic changes in individuals and schools to foster resiliency in students. The mission and the message of TREC is that change—real change—comes from the inside out. It comes from striking at the root, the fabric of our thought, the fundamental, essential paradigms which give definition to our character (Covey, 1989). Moving to a resiliency approach requires a personal transformation of vision. Creating positive changes in ourselves requires a context characterized by caring relationships, mutual respect, and active participation. It is this new vision that is the heart and soul of TREC.

Student Perceptions of Program

Interviews were conducted with students before, during and after their TREC training retreat. The interviews were designed to assess the students' satisfaction with the training and their perceptions of the most meaningful learnings from the program. The following statements are taken from one-to-one interviews with students describing what TREC meant to them.

- ▶ *We (different races/cultures) might not look the same, but we are all the same inside. I've been discriminated against and because of that, I liked the rule we had to respect other cultures.* Female, grade 8
- ▶ *I feel I am more open about everything since TREC.* Female, grade 12
- ▶ *TREC was an excellent, rewarding experience. I learned more about Russians and that was good because there are a lot of Russians at school this year.* Male, grade 8
- ▶ *I liked making the masks, the ping-pong, and the informal time to just talk with new friends. TREC was really about making new friends. The rites of passage part was my favorite.* Female, grade 11
- ▶ *I think I am more able to discuss racial issues. I talked to my mom about TREC and she wishes there was a TREC for moms.* Female, grade 12
- ▶ *At our school, the cultures are more separate and negative, than together. When I came to TREC I was amazed that a group of kids that didn't know each other could discuss cultural issues so comfortably. It was a good learning experience.* Male, grade 11
- ▶ *The information about my tribe, the Lakotas, was important. One of my friends from TREC is coming to the next pow-wow with me. I don't think I judge people, like gays, as much as before.* Male, grade 8
- ▶ *Why can't we have these kind of talks about races, sex, and all these things at school. We are really together here; it's awesome. I feel so close to this group. Everyone is really sharing their feelings and listening to each other. It's great!* Female, grade 11
- ▶ *I was pretty shy when we got here today; I didn't think these kids would accept me. I've learned alot (about different cultures) from talking about peoples' ancestors and rituals of other people. This is better than I thought.* Male, grade 8
- ▶ *My teacher told me about the meeting for different cultures because I'm in the Latino student leadership group. I enjoyed meeting new friends and want to work on the drug free "just say no" poster. There's a lot of kids into drugs at school and we need more positive messages to help them.* Male, grade 11

Photographs of TREC Youth Retreats

The following photographs of students participating in the youth retreats offer a window into the TREK rite of passage. Some of these activities included an outdoor challenge course, orienteering course, and nature trail hike to develop trust/team building, mask making to begin the process of identifying the adolescent's personal image and view of life, slide presentations of youth rites of passage in diverse cultures, making a family tree to acknowledge ancestry, and a wellness wheel to challenge youth to create needed balance in their lives as a base for healthy living.



◄ Students work together to get everybody up and over "The Beam," a cooperative, adventure-based activity at the challenge course sponsored by TREC.

▼ High school students participate in the spider web activity at the challenge course.





• High school students learn the value of teamwork in getting over "The Wall" during the TREC challenge course.

• Student participant at a high school retreat. This TREK was a journey of personal discovery.





▲ Students debrief their adventure-based activities and relate it to their personal life.



▲ Middle school TREC students write scripts to roleplay their understanding of different cultures.

► Students at high school retreat make masks as part of the process of identifying their personal image and view of life.



◄ Students of various cultures share their masks at a TREC retreat.



▲ Middle school students participate in "The Sherpa Walk," a trust building exercise as part of the orienteering course at a TREK youth retreat.



▲ Working together helps everyone cross from one side of the log bridge to the other.

School Staff Training

The TREC Project provided three 3-day summer training institutes for school staff and community representatives, such as juvenile court representatives, advocates for the homeless, day treatment providers, etc. Student services specialists, alcohol/drug counselors and other school personnel who work with diverse student populations attended the trainings. Two summer trainings were held in 1993 and one in 1994. It was anticipated that 40 school staff would attend each summer training institute. In fact, a total of 119 school staff and community representatives participated in the TREC summer institute training sessions.

The purpose of the Summer Institute Training sessions was to expand the pool of school staff with expertise in alcohol/drug prevention and multicultural issues. The session developed teachers' cultural appropriateness and sensitivity in working with students and parents of diverse ethnic/racial groups. The curriculum included: cross-cultural communication, culturally diverse family customs, norms for alcohol/drug use among different cultural groups, and other cultural competency issues. Information was provided on cross-cultural materials, community resources and cultural organizations.

The TREC trainer/coordinators also offered special topic training sessions during a three month extension of the project. Sessions focused on training teachers and administrators in the following topics: 1) culturally based risk and resiliency, 2) experiential education for cross-cultural learning, 3) cultural awareness in the school setting, and 4) implementing TREC activities in the elementary classroom.

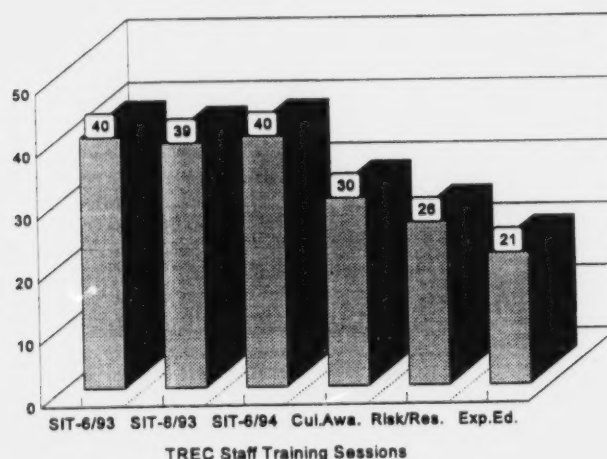
Table 3 presents the number and percentage of school staff participating in TREC training by gender and geocultural group. Approximately two-thirds of the school staff participating in TREC training were female and one-third were male. Eighty percent of the participants described themselves in terms of traditional ethnic categories: 46% European American, 11% African American, 11% Asian American, 6% Hispanic American, and 4% American Indian. Twenty-two percent of the participants identified with cultural groups not captured by the traditional geocultural descriptors. Again, TREC was opening our eyes to a broader, more inclusive definition of culture. School staff represented the following student population groups: mixed race, hard-of-hearing, homeless, gay/lesbian, alcohol/drug affected, special education, alternative education, and the juvenile justice systems.

Table 3
Number of School Staff Participating in TREC by Gender and Group

Culture or Group Represented	MALE		FEMALE		TOTAL	
	N	Percent	N	Percent	N	Percent
American Indian	3	0.5%	6	3.4%	9	3.9%
European American	26	12.8%	61	33.0%	87	45.8%
African American	8	3.4%	16	7.8%	24	11.2%
Asian American	15	8.4%	7	2.8%	22	11.2%
Hispanic American	4	1.7%	6	3.9%	10	5.6%
Representatives of Other Groups: (Mixed Race, Deaf, AOD Affected, Gay/Lesbian, Homeless, Curriculum, Special Ed./Alternative Ed.)	15	6.7%	28	15.6%	43	22.3%
Total	71	33.5%	124	66.5%	196	100.0%

Figure 14 summarizes the number of school staff participating in TREC training seminars. The TREC project trained a total of 196 school staff and community representatives in culturally appropriate alcohol/drug prevention strategies during 1993 and 1994. The summer institute training (SIT) sessions trained 119 people (40 in June 1993, 39 in August 1993, and 40 in June 1994). Additional cross-cultural training sessions were held in fall 1994. Seventy-seven school staff participated in these workshops, including 28 individuals who attended more than one TREC training session. Topics for the additional trainings included experiential education for cross-cultural understanding (n=21), implementing cultural awareness in the school setting (n=30), and culturally-based risk and resiliency factors for prevention (n=26).

Figure 14.
Number of School Staff Participating in TREC Training by Session



The TREC summer institute training sessions proved to be highly controversial. For over ten years, the Drug Prevention Program has offered successful staff training seminars and participants have come to expect a certain level of quality and comfort from these trainings. But, TREC was different. It challenged staff to look within themselves, to examine their personal practices, discuss their beliefs about different cultures, values, and let go of prior negative beliefs and assumptions.

Some individuals were not prepared for the intensity of the TREC staff training experience. The expected outcomes of the training could have been more clearly communicated to potential trainees prior to the session. In the first year, people registered for the training without clearly understanding what they would and would not learn. These participants needed more information, materials, or preparation for the TREC experience. The pitfalls of the first year's training provided some important lessons in how to identify participants' readiness for the workshop. By the second year, the project had better articulated its vision and participants had a clearer understanding of the dynamics of the training. This was important in increasing participant satisfaction with the training.

The following photographs of TREC summer institute training offer a picture of participants learning principles of cultural understanding, increasing cross cultural competence, and listening to a student panel speak to cultural aspects of their AOD use and recovery. The first photograph shows the panel of high school youth discussing their views on culturally appropriate programs to support students who might be experiencing drug-related problems in school. The next photographs show school counselors and other staff actively participating in the TREC summer institute training.



Student panel presentation to school staff at TREC Summer Institute Training. Students presented their perspectives on alcohol and drug use among youth of diverse cultures and discussed multicultural issues in schools.



▲ Participants in TREC school staff training record strategies for improving alcohol/drug prevention and multicultural competence from their group discussions.



▲ As part of the multicultural inclusion theme of the TREC Summer Institute Training, participants visually "applaud" the presentation by a deaf/hearing impaired presenter.

Staff Perceptions of Program

Table 4 summarizes the post-training surveys administered to school staff after the summer training workshops and student interview responses after the youth retreats. . The questions were designed to assess participants perceptions and satisfaction with the training program. Participants identified new concepts learned, attitudes that changed as a result of training, and rated their impression of the overall training on a scale from 1 to 5 (5=well satisfied and 1=not satisfied).

The greatest satisfaction with the TREC experience was among high school students (n=20) who were well satisfied with the youth retreat with a mean of 4.70. Middle school youth were mostly satisfied with their TREC sessions (mean=4.28). High school staff (n=26) were less satisfied with the training with a mean score of 3.85. Middle school staff (n=15) rated the TREC training at a mean of 4.33. Overall, almost seventy percent of TREC participants (n=59) were well satisfied with their multicultural training experiences.

Table 4
School Staff and Student Ratings of TREC Training

What was your impression of TREC?	N	Well Satisfied		Fairly Satisfied		Not Satisfied		MEAN
		N	%	N	%	N	%	
STAFF								
Middle school	15	11	73.3%	3	20.0%	1	6.7%	4.33
High school	26	15	57.7%	7	26.9%	4	15.4%	3.85
STUDENTS								
Middle school	25	16	64.0%	9	36.0%	0	0.0%	4.28
High school	20	17	85.0%	3	15.0%	0	0.0%	4.70
TOTAL	86	59	68.6%	22	25.6%	5	5.8%	4.26

The following statements are taken from interviews with school staff.

- *TREC had a positive impact on me. I gained new insights and the cooperative learning strategies were a surprise for me.*
- *Overall, the experience was not valuable. But, I did find the insights into the deaf culture helpful.*
- *I appreciated the TREC workshop. It exceeded my expectations. I'm very enthusiastic about TREC and the challenge course.*
- *The training had very good content and was informative. I would have liked ready to go materials to use in my classroom. Some of the follow-up discussion was unclear.*
- *I am committed to incorporating some of the content and techniques as I work with students, especially the trust building and self-esteem activities.*
- *This was not a prime learning experience. I found it valuable, but wanted more specific curriculum aids. I liked the trust building experiences.*

- *TREC gave us an opportunity to examine our own background. These past few days have been a gift, a personal experience and means of processing my own identity as a bi-cultural person.*
- *I congratulate the district on moving forward in this important area. I feel personally validated and empowered. And I am enthusiastic about this programs' impact on our kids. I have watched students grow during their TREKs!*
- *The TREC resources, especially the alcohol and drug posters, now line my office walls. The racial undercurrents during the workshop were uncomfortable, but helpful. This experience heightened my awareness and my need to listen more effectively to others.*

Advisory Council and Committees

During the first year of the project, TREC established an Advisory Council. The group was composed of school and community people representing diverse cultural groups. The tasks of the Advisory Council were to forge alliances among cultural communities, to build parent involvement in prevention activities, to review existing alcohol/drug prevention materials for cultural appropriateness and sensitivity, and where appropriate, to develop culturally appropriate prevention materials. The cross-cultural awareness developed by the Advisory Council and its various committees was crucial in facilitating and supporting subsequent project training activities.

Table 5 presents information on the number and type of school and community representatives recruited to participate in the Advisory Council. Thirty-two members of the council and various committees represented 11 different population groups.

Table 5.
Distribution of TREC Advisory Council by Population Group Represented

Culture or Population Group Represented	No. of Council Members
Alcohol & Drug Affected Individuals	5
Alternative Education Program	2
City/County Prevention Team	1
Curriculum Department	1
Bilingual/ESL Population	1
Gay/Lesbian Population	2
Geocultural Groups (African American, American Indian, Cambodian, Chinese, Jewish, Hispanic, Hmong, Laotian, Romanian, Russian, & Vietnamese)	13
Homeless Population	2
Juvenile Justice System	2
Multicultural/Multiethnic Education	1
Special Education Program	2
Total	32

The TREC Advisory Council produced a *Criteria Content Review Form* to guide the review of alcohol/drug materials in terms of cultural appropriateness and sensitivity with various population groups. The Advisory Council also was instrumental in selecting and translating existing prevention materials for use by students and parents of different cultures and language groups.

Project Materials and Products

The TREC Project was one of the most productive programs ever conducted by the Drug Prevention Program. It produced a multitude of tangible, innovative publications and materials for students and parents to supplement existing prevention resources. The project produced more than a dozen brochures, several posters and pencils translated into seven languages, a *Manual of 31 Activities for Elementary School Students*, and other materials integrating cultural competence and prevention themes. The project translated several existing drug prevention brochures and informational flyers into different languages for use with parents and community groups.

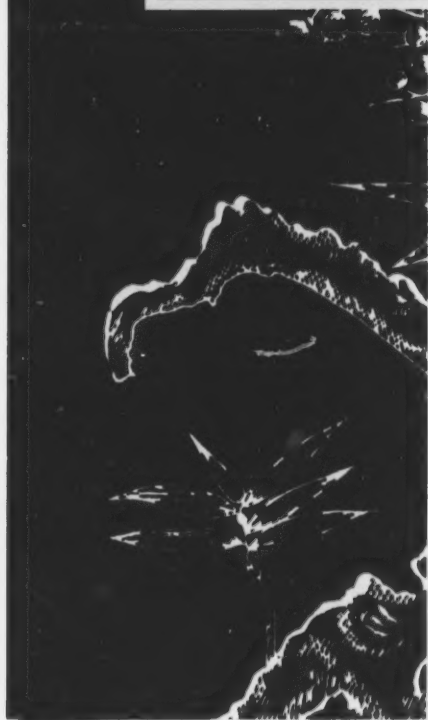
The tangible legacy of TREC lies in its products. Interviews with students and observations of school meetings by the evaluator suggest that the TREC materials are exceptionally well-received. School staffs show marked engagement and enthusiasm as they display materials and posters in schools. TREC posters have been widely disseminated throughout the district and community.

The seven cross-cultural, prevention theme posters are presented on the following pages. The posters include:

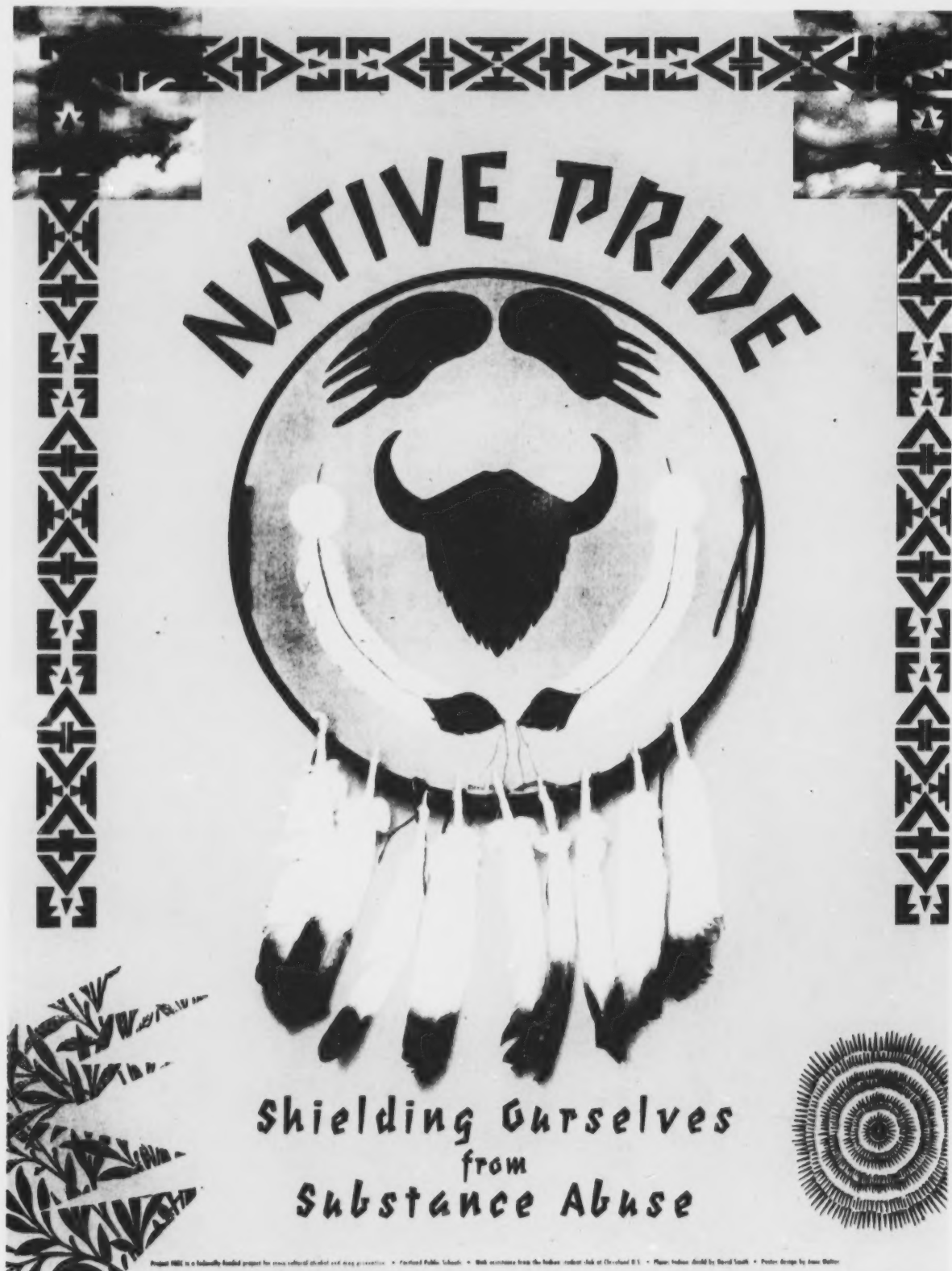
- African American role models with the message *Reclaim our Youth*
- Asian Cultures with message *Keep the traditions that have made us strong—alcohol & drug free*
- Latino student poster with message *Brown & Proud—Working Together to be Drug Free*
- Native American poster with message *Native Pride—Shielding Ourselves from Substance Abuse*
- Romanian Culture with poem and drug prevention slogans in English and Romanian
- Sexual Minority Youth poster with message about respecting gay and lesbian youth
- American Sign Language poster with message *Be Drug Free—Just Do It*

The Asian Cultures poster was translated into nine languages (Arabic, Chinese, Hindi, Iranian/Farsi, Korean, Mien, Japanese, Vietnamese, and English).

Table 6 summarizes the multicultural prevention materials developed or translated by the TREC project. Materials included alcohol/drug prevention brochures, cross cultural prevention posters, pencils, curriculum lesson plans, district alcohol/drug information/forms, and classroom materials available from the Drug Prevention Program resource library. Example of the culturally appropriate brochures are in Appendix H.

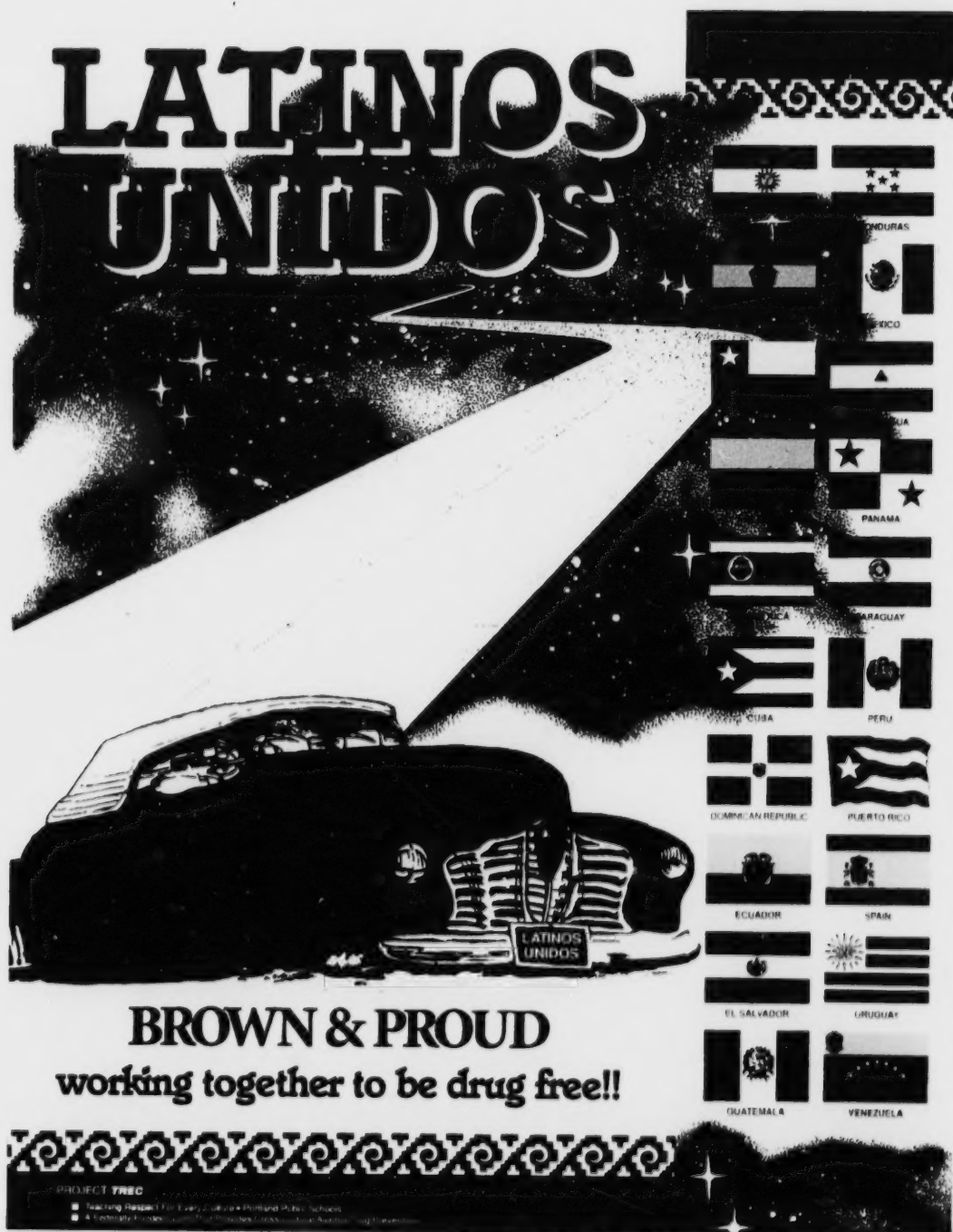


Keep the
traditions
that have made
us strong—
alcohol & drug
free.









you may
not know who

really need you.



some of your friends might think
they are alone and different.
they need you.

someone who is young and gay
might use alcohol or other drugs,
but drugs don't help.
a caring friend is much better.

be a
**don't listen
to queer jokes.
stand up for
friends.**

don't go away if a friend says "I'm gay."
that's when they need you the most.

gay? lesbian? bisexual? unsure?
talk to a supportive adult,
like an understanding teacher or counselor.
or call a community resource like
Phoenix Rising, **223-8289**
for safe, supportive drug and alcohol-free
youth groups or the 24-hour youthline,
223-8111 for information and referral.



PROJECT PRIDE: TEACHING RESPECT FOR EVERY GAY, LESBIAN, BISEXUAL, AND TRANSGENDER
PROJECT PRIDE IS A FEDERALLY FUNDED GRANT THAT PROVIDES CAREERS-COUNSELING, ALCOHOL, DRUG PREVENTION
RESOURCES FOR MINORITIES AND YOUTH IN PORTLAND, OREGON

DAYS GO PAST AND DAYS COME STILL,

Vreme trece, vreme vine,

ALL IS OLD AND ALL IS NEW,

Toate's vechi și nouă toate,

WHAT IS WELL AND WHAT IS ILL,

Ce e rău și ce e bine,

YOU IMAGINE AND THINK THROUGH...

Tu te-ntreabă și socote...

Mihai Eminescu, Romanian Poet

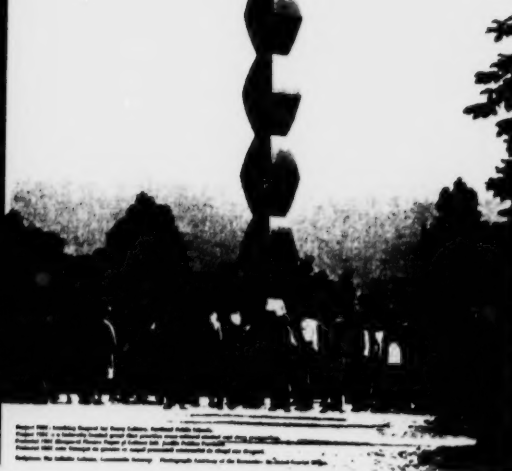
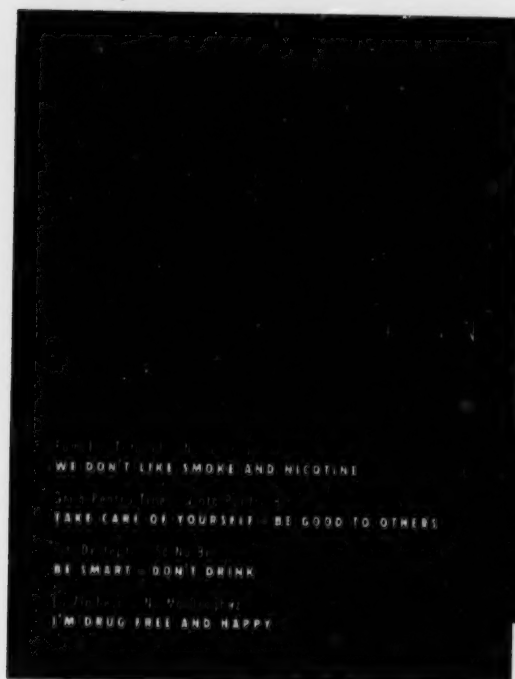


Table 6. Multicultural Prevention Materials

Type of Material	Title	Description	Languages Available
Brochures	<i>Does Your Child Have an Alcohol or Drug Problem?</i>	Definition of terms, indicators of possible substance abuse	English, Laotian, Russian
	<i>Gotcha</i>	Oregon laws and consequences for drinking and driving	English, Laotian, Russian, Vietnamese
	<i>Is One of Your Friends Headed For Trouble?</i>	How kids can tell if their friends are headed for trouble with drugs	English, Laotian, Vietnamese
	<i>Let's Go Get Some Beer</i>	Laws and consequences of buying and or providing alcohol to minors	English, Laotian, Russian, Vietnamese
	<i>Oregon Drug Laws: A Guide for Youth</i>	Describes Oregon laws for minors about alcohol, tobacco, & drugs	English, Vietnamese
	<i>Quick List: 10 Steps to Help Your Pre-Teen Say No</i>	Steps for parents of pre-teens to help children say no to drugs	English, Laotian, Vietnamese
	<i>Would You Lower the Drinking Age to 15?</i>	Oregon laws regarding alcohol and minors	English, Spanish
	<i>Youth, Alcohol, and Other Drugs</i>	Describes drugs used most often, why youth use drugs, danger signs, & how to talk to children about alcohol/drugs	English, Laotian, Vietnamese
Posters	<i>African American</i>	Photo of Portland African American role models with message "Reclaim Our Youth"	English
	<i>American Sign Language</i>	Message is "Be Drug Free—Just Do It"	ASL/English
	<i>Asian Cultures (various)</i>	Beautiful photograph of Asian people in native costume with message "Keep the traditions that have made us strong — alcohol and drug free."	English, Arabic, Chinese, Hindi, Korean, Mien, Japanese, and Vietnamese
	<i>Latinos Unidos</i>	Colorful poster designed by PPS students with message "Brown & Proud—Working Together to be Drug Free"	English
	<i>Native Pride</i>	Message "Native Pride—Shielding Ourselves from Substance Abuse with picture of dream catcher & buffalo head	English
	<i>Romanian Culture</i>	Picture of Romania's Infinite Column, poem by Mihai Eminescu, and drug prevention slogans in English & Romanian	English/Romanian
	<i>You May Not Know Who...</i>	Green poster with black/white photos, message about respecting sexual minority youth (gay and lesbian)	English

Table 6. Multicultural Prevention Materials (continued)

Type of Material	Title	Description	Languages Available
Pencils	<i>Working Together to be Drug Free</i>	Neon colored pencils with message "Working Together To Be Drug Free" in English and American Sign Language (ASL) on all pencils & other languages	ASL, Cambodian, Hmong Chinese, Hmong, Laotian, Mien, Spanish, Romanian, Russian, Vietnamese
	<i>Drug Prevention Slogans</i>	Neon colored pencils with various drug prevention slogans	Romanian
Curriculum/ Lesson Plans	<i>TREC: 31 Introductory Activities for the Elementary Classroom</i>	Activities focusing on Who We Are, Similarities, Differences, and Prejudice	English
	<i>AIDS Health Lesson 1: Learning About Risks, Consequences, and Prevention</i>	Introductory health lesson/activities on AIDS for elementary students	English/Spanish, English/Russian, English/Vietnamese
	<i>FLASH: Family Life and Sexual Health Lesson Plan and Introductory Class</i>	Introductory health lesson/activities on family life and sexual health for elementary students	English/Spanish, English/Russian, English/Vietnamese
Alcohol/Drug Information and Forms	<i>Alcohol and other drug assessments</i>	Description of the assessment process	English, Cambodian, Chinese, Hmong, Laotian, Mien, Romanian, Russian, Spanish, Vietnamese
	<i>Consent for Assessment</i>	Parent/guardian & student consent for assessment and exchange of information	English, Cambodian, Chinese, Hmong, Laotian, Mien, Romanian, Russian, Vietnamese
	<i>Chemical Insight Class Contract</i>	Parent/guardian & student contract to attend Chemical Insight Class; states time and location of class	English, Cambodian, Chinese, Hmong, Laotian, Mien, Romanian, Russian, Vietnamese
	<i>Alcohol/Drug Discipline Policy</i>	Describes the alcohol/drug disciplinary policy, parent/student rights, consequences at each level of violation	English, Cambodian, Chinese, Hmong, Laotian, Mien, Romanian, Russian, Spanish, Vietnamese
Resource Library	<i>Multicultural Celebrations</i>	Kit includes teacher resources, posters, & celebration story books	English
	<i>Folk Tales from Around the World</i>	Set of 10 books ranging from tales of wonder to tales of challenge	English
	<i>Children's Books</i>	Books used in elementary classroom activities manual	English
	<i>Bibliography of multicultural or cross-cultural books</i>	Books and other materials with a multicultural/diversity focus	English

Conclusions

As we grow to adulthood, every human being acquires a special way of seeing and understanding the world and the human community. This shared conception of reality is created by members of a society living together over generations, through their language, institutions and arts, their experiences, and their common work and play. We call this human phenomenon "culture" and it enables people to understand how and why the world around them works. (Schele & Freidel, A Forest of Kings, 1992)

The Teaching Respect for Every Culture Project was a framework for change. It initiated activities to improve the quality of drug prevention services to meet the needs of culturally diverse student groups. In addition to bringing a multicultural perspective to the prevention field, some observers of TREC hoped that by building the presence and leadership of minority youth we could turn the rising tide of at-risk students into a wave of young adults capable of taking risks and solving the problems of a multicultural nation.

There is an abundance of narrative information from interviews with school staff, students, and other personnel which suggest that TREC had very positive effects on the student participants. Improved cultural awareness and sensitivity, increased school and community bonding within and across cultural groups, and more students trained in understanding diversity are some examples of positive program impact among youth. There are also individual success stories of staff who have been "turned around" by their TREC experiences. Analysis of ethnographic interview data corroborate these stories. Yet, more time is needed to observe the full, long range impact of the program on participants than a two-year evaluation. In fact, the literature on effective school change supports the opinion that complex interventions may take three to five years to achieve full implementation.

Interview data provide a highly positive portrait of TREC students. As a group, TREC students have attended a 2-day training in understanding diversity and prevention, learned a healthy outlook on life, participated in positive activities to support cross cultural learning, and developed more prosocial behaviors and empathy for cultural groups. The data also yield some contradictions. Student participants do not appear to recognize the prevention message in the training. They more frequently mention the multicultural aspects of the training than recalling the prevention theme. Thus, the project did not produce consistent outcomes related to prevention education.

Like their students, many school staff have a positive attitude towards the multicultural theme and a favorable perception of TREC's impact on their students. Yet, there is disagreement in the extent to which TREC staff training helped them become better prevention educators. For some educators, TREC was a positive pivotal experience which opened the doors to a new world view. For a few, TREC was a thunderbolt which tore apart their sense of racial identity leaving them with more questions than answers about how to deal with people of different cultures.

One of the most dynamic aspects of TREC was its role as a public forum for exchanging information about the need to use culturally appropriate prevention efforts with students of various cultures. This dynamic, while sometimes tense, gradually built more awareness of and understanding for diversity issues in alcohol/drug prevention. It also established stronger working relationships between the Drug Prevention Program and the individuals and agencies representing the various cultural groups.

There were also aspects of the project that clearly did not work. TREC planned to use assessment liaisons to build linkages between parents and school prevention specialists when students were

referred for an alcohol/drug assessment. Although staff were trained as assessment liaisons, few schools made requests for this type of assistance. The district Drug Prevention Program staff often had to remind school staff that an assessment liaison was available. Thus, after many attempts to promote the strategy, the assessment liaison concept was discontinued because schools did not request the liaisons. Based on these learnings from the project, the Drug Prevention Program now recommends that school staff who make alcohol/drug referrals use the following strategies when referring students from language minority families: 1) ask the family to bring a friend who is able to interpret the activity, 2) ask a staff person at school to interpret as part of their regular duties or pay them for additional hours of interpretation services, or 3) develop an alternative plan for discipline violation consequences, if translation services are not available.

In the end, we are what we know. We are, however, also what we do not know. If what we know about ourselves—our history, culture, and identity—is misinformed by absences, denials, and incomplete information, then our individual identity is fractured. This fractured self puts us at risk both to ourselves and to society. In its short existence, TREC offered a context for change. Perhaps it took us one step closer to repairing the fractured self.

Recommendations

The evaluation findings suggest that the TREC model be continued, if possible, with modifications. It is a promising model for integrating cultural competence with prevention-based services. The intensity of services proved especially beneficial to high school students. With respect to program improvement, the data suggest that program services can be strengthened by considering the following options:

1. Continue to promote inter-ethnic understanding among staff and students in the district.
2. Clearly specify the expected outcomes for staff and students prior to training. Consider developing a checklist of innovation components to provide a framework for curriculum and training.
3. Establish and maintain regular project management team meetings to support effective communications and make program operations more manageable.
4. Develop additional materials to assist school staff in implementing multicultural prevention content in classrooms.
5. Subsequent investigations might be planned to determine whether the project increased use of alcohol and drug services by students of various cultures and population groups and to assess the longitudinal impact of the TREC Project.

APPENDIX A

Reflections on TREC from the Project Coordinators

REFLECTIONS ON TREC

by Janice Ingersoll, Project Coordinator

Materials Review

- Locating free resources, like multi-cultural posters, was invaluable. Because of our efforts here, many more culturally appropriate messages are visible in school counseling centers.
- Designing original posters was empowering to groups who took advantage of the opportunity. It was difficult to get committees working and they had difficulty coming up with poster concepts and designs. Many committees needed much prompting and waited until the last minute. This may have been due, in part, to our limited availability because of our involvement in trainings and retreats.
- The review and translations of available AOD materials, pamphlets and brochures was beneficial to the extent it was done. However, there was not consistency in what the subcommittees reviewed and there was no succinct dissemination plan. Because of this a number of the translated brochures may merely sit in storage once the project ends.
- Although discipline and referral materials were translated and their availability made known to school personnel, requests for materials had to be prompted by drug prevention staff. New habits take practice and it may take time for school staff to automatically provide materials in the language spoken by the families at home.
- The value of translating drug-free messages on pencils as a means of spreading the word is questionable. Many staff who request them are asking for the pencils because that's what they need and students seem more interested in the color of the pencils than the message.
- Adding books to the resource library was important, but getting the word out about them is more difficult. An annotated bibliography needs to be done to get people to use them because very few educators will come to the CSC and spend time flipping through a book to see if it might meet their needs.

Retreats

- Overall, the middle school retreats were successful due primarily to the redesigned format (no overnights). The strengths were teambuilding and acquainting youths with different cultures. The experience seemed to have more personal impact than a carryover to the school environment.
- The high school retreats were extremely successful because of the depth of impact the experience elicited. Both teachers and students reported back that some students showed profound changes, primarily in leadership roles and increased self-esteem. Again personal growth seemed more remarkable than interpersonal.
- Two comments made at more than one retreat were:
Why don't we ever get to talk about these issues (racial, sexual orientation, etc.) in this depth, this openly at school?

Why don't the adults at school set better examples about appropriate behavior?

- Students and staff at Grant, Vocational Village, Jefferson and Cleveland called to ask if we were planning retreats again this year. When it was suggested that they plan their own and look for funds, they said that even if they had the funds, they would want outside facilitators to take the students through the process.
- At both the middle and high school retreats I was extremely bothered by the surfacing of staff's personal unresolved issues around racism, bigotry and sexual orientation. While it's good for youth to see adults as human, it was uncomfortable for students to watch these adults lose control. Staff should be required to have some training ahead of time and be cautioned and given tactics to use when they found themselves beginning to lose control.

Trainings

- The second Summer Institute was more successful than the first. The material presented was the same and presented in basically the same manner, but it was more acceptable. This was due, in part, to better self-screening. The addition of the youth panel was powerful.
- Two problems still persisted in both summer trainings: 1) soap-boxing and 2) disruptive side-talk by one cultural group in particular. Although everybody seemed bothered, individuals didn't seem to have the nerve to confront one-on-one. They kept coming to us for resolve.
- To increase the value of the training, participants should be required to complete a project at their school or organize a committee that would take on a project. I feel we trained a lot of people who will do nothing with what they learned.

Parent Involvement

- There was parent involvement in all activities the first year, but little effort was made to include them the second year.

Liaisons

- Although they were trained, schools made very few requests for their assistance. Usually drug prevention staff have to remind school staff they are available.

REFLECTIONS ON TREC

By Judy Chambers, Project Coordinator

Project TREC has been a learning curve experience in many respects. There have been many challenges, from learning how to job-share, to coordinating a large group of very diverse district and community persons, to establishing even-handedness in dealing with each group's issues in a training context. And while it has tapped many familiar skills, the project has also led to quantum steps into new directions both personally and within the Drug Prevention Office.

Perhaps the most visible and pleasing change was the complexion of the office itself. We have become acquainted with staff and community persons of color and other variations on the diversity theme (people working with homeless, teen parent, deaf and gay and lesbian youth). We have learned to involve interpreters and to routinely translate essential materials so all families can understand them. We have become more aware of the distinction between "different" and "disabled." And we have moved much further into translating "prevention" into a language that speaks to persons in their own cultural context.

Personally, I found it challenging to continuously adapt the intent of the objectives as we initially conceived them to conform to what was possible or necessary depending on cultural context, staff energy at retreats, time constraints, etc. This was good exercise. More challenging, initially, was how to deal with my perception that my co-coordinator was hostile to me or the institution, as I found myself feeling "sabotaged" in virtually every meeting. Once I stated my experience and how I hoped we would deal with things in the future, I felt we began to get along better until by the end we had become compatible and fluent in planning, resolving problems and accepting one another's lead.

With hindsight, it appears I should not have expected that we would have had the same agenda, as she had a history of negative, racist memories in relation to Portland Public Schools and may not have intended to operate within the system as much as I automatically expected she and we would. She also had much more experience in multicultural settings than I had and knew the lay of the land and the needs and concerns of non-white people in relation to the school district. In fact, what I was observing when I felt sabotaged was that she would abandon timelines and affiliation with me in deference to her allegiance to persons of color. Naturally she wanted to signify to them that they had an ally--by means of conversing well past planned start times in meetings, allying with their ideas in spite of previously established plans.

With time, and sometimes with experience, we began to take over one another's "causes" more and more. After some negative feedback suggesting some participants had experienced Janice as anti-white during the first Summer Institute, I realized this was more my (white person's) responsibility and I took more responsibility for dealing with white privilege and related issues. Likewise, Janice became more conversant with some of the problems she was not previously familiar with, such as gay/lesbian and deaf cultural concerns.

This "personal cultural lens" perspective was reflected in other difficulties and misunderstandings as well. Examples included the tendency of one culture to personalize and be offended by the perceived inappropriate use of symbols or items familiar to them by others, although the items and symbols are universally found in human tradition. Another example is the inability of a person to whom homosexuality is not acceptable to hear himself being defended by a

homosexual, rather he heard a put down.

Perhaps my greatest disappointment and learning was in relation to the Native American committee. In spite of three or four different efforts, little progress was made. They reported a primary interest in consensus and egalitarianism which were difficult to attain as committee membership shifted repeatedly and finally stopped peremptorily when the chairperson took a full-time job and didn't notify us that the committee was defunct. At this juncture, it is in the hands of the Native American Club at Cleveland High School to quickly develop some prevention medium directed at their peers.

An example of success deriving from flexibility was the middle school retreat format. When, in the year one pilot retreats, we found little utility in overnight retreats for middle school students, we recognized they needed instead to have an experience of cross-cultural teambuilding before they would be able to work more seriously on the issues at hand. To this end, we hired Outward Bound staff to lead an orienteering challenge course experience for middle schools as the first day of their retreat. On top of being extremely successful in melding the groups into working teams and evoking the innate leadership of all the students in a variety of ways, these days reminded us how to uniquely cross-cultural the experiential approach to learning and life could be. In the end, we were able to devote additional training to preparing district staff to utilize experiential education more fully, and with multicultural emphasis.

APPENDIX B

Agenda Summer Institute Training for School Staff

Project TREC: Teaching Respect for Every Culture Cross-Cultural Alcohol and Drug Training, June 1994

Objective: Participants will have greater readiness to identify & intervene on alcohol and other drug-related concerns among students of diverse cultures.

We do not believe in ourselves until someone reveals that deep inside us something is valuable, worth listening to, worthy of our touch, sacred to our touch. Once we believe in ourselves we can risk curiosity, wonder, spontaneous delight, or any experience that reveals the human spirit. —e.e. cummings

DAY 1		DAY 2		DAY 3	
8:30	Registration/Sign in Expectations	8:30	Sign in and Rites of Passage	8:30	Sign in/Energizer
8:45	Introductions/Group Building Experience	9:00	Alcohol/Drug Principles	8:45	Problem-centered vs caring-based approach
10:00	Trust Activity	10:30	Break	9:15	Role Play
10:30	Break	11:00	Risk Factors and Protective Factors	10:15	Break
10:45	Principles of Cultural Understanding	12:15	Lunch	10:30	Prevention Principles
12:00	Lunch	1:15	Student Panel: Culturally diverse youth speak to cultural aspects of their use	11:00	Skill Rehearsal
1:00	Cultural Competence Core Values			12:00	Lunch
2:00	Addictions/Oppression	2:15	Discussion	1:00	Solution-building
2:45	Break	2:30	Culturally Appropriate Programming	2:15	Break
3:00	Energizer	3:00	Break	2:30	Next Steps
3:15	Communication Across Cultures	3:15	Family Impact of Chemical Abuse	3:30	Evaluation, credit assignments, etc.
4:00	Council	4:00	12 Steps & Revisions		
4:30	Adjourn	4:20	Closing		
		4:30	Adjourn		

APPENDIX C

Summary of Post-Training Surveys Summer Institute Training for School Staff

TREC Summer Institute Training, 1993

Summary of Post-Training Evaluation (n=60)

1. List 4-5 new concepts or ideas you know now that you didn't know before the training.	<u>N</u>	<u>%</u>
Awareness/sensitivity to other cultures	26	43.3%
Awareness of Asian-American culture	19	31.6%
Awareness of Native American culture	14	23.3%
Awareness of homeless youth	13	21.6%
Awareness of gay and lesbian issues	10	16.6%
Awareness of solution counseling approach	5	8.3%
2. Identify 3 areas where your attitudes or beliefs changed as a result of this training.		
Increased cultural awareness	16	26.6%
Identified benefits of multicultural training for everyone	6	10.0%
Confronted personal beliefs and biases	4	6.6%
Developed appreciation of quietness in different cultures	4	6.6%
3. What topics or areas do you feel were covered too much?		
Cultural stereotypes	6	10.0%
Gay and lesbian issues	4	6.6%
Panel and Council/Circle were too long	3	5.0%
4. What topics do you feel we should have spent more time on?		
Solutions and sharing sessions	13	21.6%
Cultural diversity (similarities and differences)	6	10.0%
5. Did the training format have enough variety of activities?		
Need more movement (action and small groups) and less sitting	13	21.6%
Need more time	5	8.3%
6. Please comment on the overall training.		
Expand the length of the training or limit the content	11	18.3%

Suggestions for the 1994 TREC Summer Institute based on findings of post-training evaluations and interviews:

Specify the expected outcomes of the TREC training more clearly

- The trainers need to follow the rules set up for the group. I expected the trainers to honor the four principles set up for the group and to make the workshop a safe place.
- Ask trainers to focus on our commonalities, not our differences.
- The personal agendas of the trainers must change to put the training outcomes first. I think they could have been more interlocked in their own planning and that would have helped.

Focus on fewer multicultural and drug prevention topics OR lengthen the number of training days

- Too much was covered in only 3 days. I expected to learn more information about the Native American culture and to have more time to reflect and think; this was not achieved.
- The training seemed so rushed. Our dialogues were cut short because the agenda must be moved. I hope next time they focus on fewer issues during 3 days or lengthen the training.
- I feel that maybe people came to the training and tried to get too much out on the table in the first day (an overanxious European trait). They should have waited, listened, and done some bonding as a group before they confronted other cultures in their rush to "understand".
- I was uncomfortable when the leaders closed a topic and then groups spoke up. I was more moved by what these groups were saying than by the presentation that initiated it. I felt their pain. These issues are not so much uncomfortable, as just an expression of real feelings.

Plan more time for dialog and reflection as part of the training

- I felt the TREC seminar needed more time for informal discussion (small groups or one-to-one).
- I would have liked more dialog.
- I learned the most at lunchtime when in a small amount of time I selected who I wanted to sit with based on things they had said in training. Encourage more time for informal small groups to focus on asking those questions you want to know more about (different cultural terms/words) in a safe environment and there is permission to ask our "stupid questions."
- To understand and value the different cultures, we needed more time to consider and interchange among individuals and small groups.
- We needed more time to dialog. Just as we started to dialog, it was time to move on with the agenda.

Modify the selection criteria for participants

- From my view as an Indian person, it was not appropriate to use a drum and a talking stick to call people into the meeting. It was culturally insensitive.
- I didn't feel the trainers dealt with some insensitive questions posed by participants. Nothing was done to follow-up on confrontations or to deal with the tension it created. Perhaps the trainers were too close to the issues or too connected to the group. They need to remain facilitators.
- There was a chart of similarities and differences among cultures that was offensive and seemed dated.
- The trainers have different styles. It could be interesting if the leaders could model talking about misunderstandings, their professional expectations (this is my partner and I was let down when...) and safety at the training.
- I went to the workshop to share my voice and be heard in a broad exchange of different views and cultures. I want to be a more effective teacher with the kids I work with. But there were some angry, intolerant people at the workshop and the belief system was not respectful. Focus on positives and use the richness of each culture's survival to teach the positives each culture has to offer us.

Ensure appropriate representation by gender and geocultural groups

- It is important that the next time we have both genders represented among all cultural groups. We heard the female perspective on being American Indian, but the other gender should also be represented.
- It is very important to have a student panel because there is a real difference between first and second generation cultures in this country (born here vs another country and parents vs kids).
- I'm not sure there was enough information on some cultural groups, e.g., blacks, American Indians, and Hispanics. The panel presentations by these groups were not thorough and didn't give me enough information/resources for students. There was too much on Asian cultures during the panel.

**Project TREC Summer Institute Training
June 1994 (n=34)**

EVALUATION SUMMARY

1. List 5 new concepts/ideas you know now that you didn't know before the TREC training.

15 Awareness of Deaf Culture

Deaf culture was made "real" and I learned a lot; I gained more insight about other cultures, such as deaf-mute communication and learning process; The issue of effective communication with the deaf and hard-of-hearing; How to use deaf interpreters appropriately; Protocol on use of interpreter with deaf; Deaf community has been ignored as a culture in our society; Learned how to communicate with deaf; New insights into deaf culture; Sign language; Deaf culture; Importance of signing for deaf youth; Gained new awareness of sign language; Everything about deaf culture; More awareness about deaf culture; Better awareness of the deaf culture.

13 Increased General Awareness of Cultures

My ideas about ethnic groups are not entirely accurate; Learned different ways of showing respect to cultural groups, elders, and others; Learned concepts about different cultures; Methods of involving parents, such as letters to parents in native language; TREC clarified my thinking on some issues; We as teachers need more "wake up calls" to address each child as a part of their culture and understand their behavior; How to communicate with people who have different cultures; Reconfirmed many ideas and was a good self-inventory for reflection on self improvement, being more tolerant, and sensitive; Problems of newcomers' students in this country; Seeing my own stereotypes, especially places where I generalize and categorize making meaning; Learned many pieces of information about how to address specific cultural groups, looking at family language, and how to make school more welcoming; More insight about different cultures. How to be respectful and appreciate others in a more open way; Awareness of diversity problems among select staff.

13 Awareness of Asian-American Culture

When speaking with many Asian people, use their title and first name; Learned more about Oriental cultures, such as Chinese, Vietnamese, Hmong, etc.; More nuances of Asian culture; Asian people prefer to be addressed by title and first name; Awareness of proper names in Asian culture; Vietnamese address people by title and first name; Appropriate titles for Asian communication and different ways of showing respect towards elders; Concepts of Asian culture; Asian title plus first name; Call Asians by a title and then first name; SE Asians are addressed by a title and first name or title and last name (Japanese); To even more greatly value the emphasis on the group in Asian culture; Methods of address to parents.

12 Awareness of Hispanic American Culture

Hispanics have the most school dropouts; Learned more of my own Hispanic culture; Hispanic cultures; Learned to be more aware of Hispanic culture; More awareness on Latinos/Hispanics; I can tell Hispanic women that they don't have to be abused; Increased awareness of information about Hispanic culture; Hispanic youth want and need staff to be more in their face. Even if students refuse to acknowledge Hispanic history, it needs to be more accessible; Debate over group name for Latino/Hispanic/Chicano; Hispanic Culture; Thinking of concept of white privilege (really thinking that through). Accepting folks on a continuum of understanding and experience, including myself; Hand-to-hand culture. Mexican-American facts in handouts.

10 Awareness of Sexual Orientation Issues

Learned about the Rites of Passage slide show; please make copies of the slide show so teachers can borrow it to show students about bisexual youth issues; Touching taboos; Circumcision as a rite of passage; Ways of opening communication on sexual orientation issue; Students are willing to come forth and be advocates for gay/lesbian community; Some students feel compelled to live up to a cultural stereotype; Information on dealing with gay, lesbian, and bisexual youth; Expanded information on sexual orientation; Lesbian and gay culture; Some "rights of passage."

9 Awareness of African American Culture

Black-American culture; African-American young men hate to have their heads touched (I used to do that a lot); There is a subculture to every culture; Differences vs. confrontational/argument styles among cultures; Don't touch the head of Afro-American males; African Americans place high value on personal relationships and violence may be related to violated relationships; Relationships in Africa; Many African-Americans and Native Americans inter-marry. Mr./Mrs. can be a cultural issue; Black youths respect power dressing (but it seems a bit superficial).

5 Awareness of Culturally Appropriate Alcohol and Drug Prevention

Some new ideas about many ways to solve problems; I know different methods and ideas of what creates culture and ways to develop culturally appropriate alcohol/drug prevention ideas to create respect for all cultures. Ways to approach children with questions about alcohol/drugs; The way some different cultures see some people who are involved with drugs or alcohol; Student panel was worthwhile; More aware of consequences to drug/alcohol participation by students.

5 Awareness of European American Culture

Reverse discrimination felt by whites; More awareness of not lumping "whites" together, but rather by culture; White man's privileges; My drive to achieve has its roots in European American culture. Impact of white man's privileges on Black students and their behavior; My drive to achieve has its roots in European American culture.

Other

- There are several books I want to read.
- I liked the Tribeca games, interactive games, and sharing time.
- How beautiful Leach Botanical Gardens are.
- Overall, the information was good.
- Some people are very reserved and fearful of making the wrong comment.

2. **Identify 3 attitudes/beliefs that changed as a result of TREC training.**

13 General Multicultural Awareness

Accept people where they are at; Stereotyping personalities and don't make assumptions; Reminder of multicultural awareness and institutional racism; All cultures want high expectations for their children. There are many commonalities that impact cultures. We need to stay firm and not let kids get away with tough love!!!; All students may not learn all that I teach because of many more reasons of culture than I know. Life has many facets; Hispanic/Latino; The gamut of opinions and conservative to liberal stances crosses ethnic rural and cultural lines. We share much more than are sometimes realized; Learned some cultural issues I was not aware of before; Belief about Asians; Learned about different cultural meanings of eye contact (not asking that of everyone and understanding why it doesn't happen); The issue of using titles and first names; More sensitivity to cultural visuals in my office. Also how to greet different cultures and using more diversity; Respect to all cultures no matter who or what they are; The importance of recognizing people from a cultural group to the spokesperson.

11 Awareness of Deaf Culture

New attitudes and appreciation for deaf culture; The importance of resources for deaf youth; My belief about the deaf and mute being helpless when they are the same as any other group; Better understanding of deaf/hard of hearing; Stronger belief in seeing how people really are interested in deaf culture; Hard-of-hearing; I developed a greater understanding of deaf culture and respect for deaf people; Deaf/hard-of-hearing, the lack of communication and self-esteem; Need to be more aware of deaf culture.

8 Awareness of Sexual Orientation Issues

Gained more respect for gays/lesbians/bisexuals; Increased empathy for pain issues of gays and lesbians and overall more awareness; Personal sexuality more important than I thought; Attitude and belief change in the area of gay/lesbian/bisexual students and techniques for dealing with their issues; Importance of resources for gay and lesbian youth; Gay/lesbian youth are feeling more comfortable with "coming out" in high school versus college. The need to be more aware of gay/lesbian issues.

4 Awareness of Culturally Appropriate Alcohol and Drug

Youth panel was the most significant activity of the training; Family impact of chemical abuse through the student panel; Alcohol-drug use more culturally acceptable than I thought; Need more time for people who are involved with drug or alcohol to talk and also need more information about drugs and alcohol.

3 Awareness of African American Culture

Stronger positive beliefs in African-American culture; African-American teachers will answer my questions; My belief about the basis of violence among black males changed.

Other

- Education system is trying to make learning and teaching more efficient for students and teachers.
- No attitudes changed, but TREC expanded my thinking on many.
- The Tribeca game was interesting.
- Everything. This just reinforced my belief that educators really need to be challenged to open their eyes to the realities our students live with each day.
- Until people see how to deal with a situation, they won't, no matter how much information they have.

3. What topics or areas do you feel were covered too much?

9 Too Much on Multi-Cultural Issues

Too many generalizations about subcultures. I'd like more specific do's and don'ts for each culture, roleplay interviews with parents, and different culturally appropriate approaches to the same A&D problems; Cultural diversity in a general sense is not related to drug & alcohol issues; Identification of conflict areas; Basics on culture and stages of use; Too much on group differences without looking at similarities; Adjustment of American education system to different cultures; Culture stuff; I really wanted to do more on drug and alcohol from a cultural perspective.

7 Nothing was Covered Too Much. I don't think any one thing was covered too much.

5 Focus the Discussion

People were not succinct!! Too many questions were allowed; Some people's need to always talk develops more patience in the rest of us; Personal experience/self story examples; Some people are enthralled by the sound of their own voices so please concentrate on first-time speakers.

3 Too Much on Gay/Lesbian Issues

Gay sensitivities seemed to be an agenda; At lot on personal sexuality issues; Too much on gay/lesbians.

4. What topics or areas do you feel we should have spent more time on?

10 More on Drug and Alcohol Issues

Drugs as related to specific cultures; Drugs and alcohol issues, such as the kinds of drugs and their effects; Characteristics and ways to work with FAE children in the classroom; Cultural differences of groups and implications for drug and alcohol prevention (how to plan and checks & balances); Drug and alcohol issues; Drug and alcohol regulations; The connection between oppression and drug and alcohol use; I really wanted to do more on drugs and alcohol from a cultural perspective; Specifics on counseling drug users among different cultural groups; Would like to hear more about chemical abuse.

3 More on American Indian Culture

More on American Indians and more natives in the group, please! (I know it's not your problem); Needed more Native American representation; More discussion about values and ways of communicating with minorities, include Middle Eastern and American Indian.

3 More on Gay/Lesbian Issues

I need to find out more about the gay and lesbian community; Cultural differences and suggestions about gay/lesbian superstitions and taboos; The gay/lesbian discussion was lively.

3 More on Teaching Multiculturalism

Classroom materials for teaching multiculturalism; Methods of teaching students to learn respect of other cultures, like the activities on Friday afternoon; Some explaining cultural differences and time to ask some questions of one another.

Other

- Topics omitted in original 3 day agenda.
- Resolution of some conflict areas and solutions to use in our own building.
- All of them!!! This was an appetizer.
- I wish Anglos would spend less time talking and more time listening.
- More emphasis on ground rules, staying on topic, being good listeners, no side talking.
- An interest that surfaced after youth talked is that it would have been interesting to hear parent/guardian point of view. This networking might prove insightful.
- Since deaf culture is kind of new to audience, spend a little more time in explaining the culture.
- The culture of poverty. Rights of passage and role playing.

5. Did the training have a variety of activities (individual, lecture, small and large group)?

22 Yes, Good Variety in Training Activities

It was great to move around and be outside; Days went very quickly; I enjoyed and learned a diversity of viewpoints in small groups, especially when we regrouped into new groups; I appreciated the variety of activities and well-organized workshop; Good movement.

7 Provide More Experiential Activities

Not enough experiential activities/videos; Less sitting and talking for long periods of time; Go with more creative, experience things I can do with kids; More role playing would have been fun and helpful for the diversity of the group; Some sessions we sat too long; Too much sitting and too long talking by participants; Could benefit from more panel presentations, especially from youth on race issues in schools.

7 Provide More Small Group Work and Less Large Group Activity

Mostly great, a little too much large group focus; More small groups; More small groups would have been

nice; Too much ENTIRE group review of small group work, better to spend time on new material; Less academic discussion/feedback. Go for more small group "production"; Need more small groups; Too much Donahue/Oprah lecture with group comment; More small groups.

6. Please comment on the overall training (organization, presentation, content).

Strengths of the Training:

18 *Excellent trainers*

Both trainers were excellent. Well thought out handouts and good organization; Super leaders who were knowledgeable and complimented each other; Enjoyed the presentations; Excellent organization and presentations; Commend both Janice and Judy for a fantastic job. Thank you; The training had good variety and kept my interest; Janice and Judy did a great job of organizing and presenting the ideas. They also helped each person to gain an understanding and openness toward each culture present and not present. Overall, it was informational and enlightening. More! More!!; Organization was very good and presentations were very clear; The presenters did a good job providing variety/space/interest and sustenance in a three day intense workshop; Presentation, organization, and content was very good; Organization was perfect, presentations were mostly interesting and discussions were open and friendly; Good organization and presentation. Content=B+. Overall, it was a good, valuable experience; Excellent organization, presentation and content of the workshop. I'm glad I took the workshop; Organization, presentation by Judy and Janice was clear, relaxed, open; Presenters did a great job allowing maximum participation from the group. Thanks; I really appreciated the training and the organizers. A lot of good information was given, really helpful. Janice and Judy are great; Good presentations in a nice relaxed style format. Good organization and content. Okay length; Presenters were attractive, clever, and good presentations.

10 *Facility*

Beautiful facility with lovely gardens and enjoyed the opportunity to be in and outside; Very great food; Food was A+ absolutely wonderful; Food was good; The setting at Leach Botanical Gardens was great and the food and stipend are most appreciated; Food and setting were terrific!; The setting for this seminar could not have been better and the food also; Great setting! Good food; Fun and delicious food and a great setting; Food was delectable.

5 *Student Panel*

Overall excellent, especially the student panel and the wealth of material available; I always love to listen to kids because they really get my wheels churning; Enjoyed the young people presenting their stories; Thanks for the youth panel; they added fresh awareness and perspectives.

2 *Materials and Resources*

Handouts & reading material resources were very helpful. I appreciated the fantastic information on gay/lesbian/bisexual, and deaf cultures; I appreciated the quality and wealth of handouts.

Other Strengths:

- This was a courageous undertaking. It is refreshing to see PPS attempting to offer a forum for honest exchange between groups which may not have the best basis of communication. It would be valuable for teachers/counselors to see the parallel responses of students to similar activities. This would offer great material for reflection and change.
- I encourage this kind of staff training more often, especially to teachers.
- This has been a valuable learning experience. It has given me insights that will carry forth to my school and use in my classroom. I appreciate the opportunity to have been a part of this alcohol and drug education process. I met many new friends and feel they will be lasting friendships.

- Last day and half was most valuable. Friendly, usable, pleasant environment.
- A good three days, very experiential, lots of opportunity to participate, be involved, learn & grow.
- I am looking forward to implementing and sharing with staff. This was superior to ESL training sessions. I also appreciate the opportunity to renew and revisit concepts and thoughts.
- Always beneficial to network with a new group of colleagues as we move towards a bilingual, multicultural society. The total education of our children must continue to be our goal.
- Great new friends in the district, people who will come and add some diversity to our students. Lovely, relaxed feeling for the most part. Thank you both for all you did personally and professionally to make this such a great time.
- I think overall it was very good, positive, and diversified. Thank you for including deaf culture this time among other cultures. I feel it's a great benefit for those participants.

Weaknesses of the Training:

3 *Focus the Discussion.*

Culture group discussions were interesting, but it's vital to learn to cutoff people's "storytelling" of their situation, family, philosophy. A kindly "thank you" is often a satisfactory interrupter without making the long-winded person feel uncomfortable. All teachers, even me, talk too much; Needed tighter enforcement of guidelines; Keep some participant's discussions more on track.

2 *Procedures were Unclear.*

Sometimes procedures were not clear; Occasionally misguided directions.

2 *Time was Too Limited.*

Time was not enough; Always felt like there was not enough time.

1 *Pace of Training/Cultural Sensitivity/Space/Availability of Resources*

- First part of training was very slow. Also this was very wearing with too much sitting.
- I was offended by one trainer's acrid tone and hinted derision of Christians, especially the idea of "Fundamental" Christians and traditional Christian values. It's one thing to not agree with some, it's another to deride by intonation, example, innuendo. Her bias was obvious to several I talked to in class. If you say, "we see what we want to see," I say the same to you. P.S. My heart is open and I won't hang on to offense!
- The space was too small; would have preferred being in one large circle to have more eye contact (comfortable for my Northern European heritage).
- Needed locations for some of the resources you mentioned.

Additional Comments:

- I would like to here more on how to deal with drugs and students using drugs. What you are supposed to do if you suspect drug usage, just practical steps. On the whole it was a wonderful experience and a lot of fun. If ever I knew some concepts and ideas which were touched upon, it was great to refresh them and to hear what other people think.
- There seems to be a cultural group that was somewhat maligned - Fundamentalist Christians. No one ever asked for their viewpoint when the phrase "Fundamentalist Christian" came up. When other cultures were mentioned, someone was asked to speak for that group. It seems this group is pigeonholed and blamed for a lot of our society's ills. I contend that effort should be made to understand them, just as any other group. By the way, this phrase was used 12 times in class.
- More creative, right-brain activities and less list making. The student TREC retreat was more my personal style, tactile. How about art/visual symbolism as related to cultural norms. Projects for teachers to promote intercultural activities.
- Oppression of women as an overlay on all cultures.

- I needed more opportunity to find out about alcoholism in African-American culture, also information on FAE. I don't feel my heterosexuality is an issue, but gays, lesbians, bisexuals feel more accepted when they can be open.
- Some comments made by people were difficult to take and if we assume these participants are among the most culturally sensitive, it scares me to think of the environment our youth face in the schools.
- Friday had good variety and better food than Thursday. Wednesday the food was good (incidentally though, all days the food was very rich, but our fault if we overeat, I guess).
- I thought the training would be more like the information because of my involvement in the last two years with these issues. I was expecting a spiritual experience, imaginary walks in the garden, etc. I did enjoy meeting new people and our commentaries.

APPENDIX D

**Agenda
Middle School Student Retreat**

PROJECT TREC: TEACHING RESPECT FOR EVERY CULTURE

MIDDLE SCHOOL RETREAT OUTLINE

DAY 1: ORIENTEERING COURSE

DAY 2: TREC RETREAT

- A. In circle, each person tell name and familial and cultural meaning of name. Point out country of origin on map or globe.
- B. Ground rule/4-Fold Way
- C. Rites of passage: we all go through them — birth, initiation, bonding, death — and some are culturally ritualized (note some of these.) You went through some challenges yesterday. So do all people; the way we do it determines how we think of ourselves. (Rites of Passage photo essay. Remind some will seem strange, unfamiliar, but all must be respected as arising naturally from the experiences of those in the culture.)

Many people judge themselves and others based on observed behaviors. Let's take a look at how Dorothy and you went through the challenges you and she were faced with.

- 1. Orphan: slide of Dorothy and Toto running away. Discuss what was occurring and feelings relating to Orphan condition. Q: when yesterday did you feel like an orphan, maybe alone and defenseless in the challenge?
- 2. (Continue through the rest of the slides: innocent — "I'm not a witch at all"—, martyr, hero/warrior, wanderer, magician. For each, tell your partner when you felt like that.
- 3. End by noting that we are not all one thing (heroic) or another, but a complex and constantly interwoven blend of all of the above, and maybe more.
- D. Stereotyping: segue from recognition that none of us are all one way to noticing that while some things may be more true of some people than others (get examples), no one can be reduced to one aspect of oneself. Yet that's what we do when we act in prejudicial ways — we "prejudge."
- 1. Go around circle. Have each give examples of things people say about people like you/of your culture.
- 2. In small groups, identify a situation in your life (at school, preferably) where someone or some group are abused. Facilitator assist group in being specific and concrete.
- 3. Introduce concept of conflict resolution based on:
 - a. identifying shared positive values
 - b. brainstorming possible responses
 - c. selecting and enacting an assertive response based on shared positive values.
- 4. Brainstorm (means identify several) potential responses to the situation that will state a more appropriate handling of the situation by the students themselves. Identify what responses would be aggressive or hostile and counterproductive (and why), and which would be assertive and productive (and why.)
- 5. Select the best response, using consensus decision-making. (Clarify that consensus decision-making requires involving all participants and finding a solution that all can support, even if some are less supportive than others. Also note that if anyone seriously dissents, that opinion must be seriously considered and efforts made to adjust for those concerns.)
- 6. Share and discuss situations and responses: what would be aggressive and counterproductive? What would be assertive, based on finding common values, and therefore probably effective?
- 7. Debrief: what have we learned? How will you apply this?

[If time:] D. Importance of amends. Amends exercise.

12:00 LUNCH

12:45 Goal setting, resolutions and visioning. Use visualization and letters to oneself re success in accomplishing one's goals. Date: sometime in the next year or at some milestone of accomplishment, such as graduation.

1:30 Hearthstones and certificates.

APPENDIX E

Agenda
High School Student Retreat

TREK RETREAT OUTLINE:
An Adolescent's Journey to Self-Discovery
High School Agenda

Note: Challenge-type exercises are found in Silver Bullets and other books on adventure-based activities

WEDNESDAY:

- 2:00 Arrival: Take photos, settle in rooms, do nametags
- 2:30 Greeting circle.
Get acquainted exercise: "Find Someone Who..." OR do Sherpa Walk (rope trust walk)
- Council process: Personal introductions, statement of hope/personal goals for this retreat; place self on world map ("Where do your people come from?")
- 3:30 Introduction to the retreat; philosophy, **ground rules** (based on 4-Fold Way), use of council process. Introduce the concepts of the vision quest, the hero's journey and other cultural rites of passage. Utilize photo essay approach based on cross-cultural images and Dorothy's passage through Oz. (Exercise 2)
- 3:45 Trust fall exercise
- 4:05 BREAK
- 4:20 "Taming the Stranger" (Exercise 1)
- 5:30 **DINNER**
- 6:30 Council: Draw and share Hearthstones (What significance might this word have for you?) Share what they have learned from elders OR share feelings about this stage in their life, how they are in a time of transition and need a rite of passage.
- 7:30 Identity issues -- mask making (Exercise 3)
- 9:30 Relaxing, reading, recreation, snacks
- 11:00 To rooms

Optional: Grouping circles game ("Find others who like the same kind of pizza you do" [athletic or physical activity; favorite movie recently; kind of music; etc.]) Note that for some things, we group by culture; for others, we cross cultural lines.

TREK RETREAT OUTLINE:
An Adolescent's Journey to Self-Discovery

THURSDAY:

- 7:00 Wakeup call
- 8:00 BREAKFAST
- 8:30 Noticing how the body feels; stretching
- 8:40 Being in one's Hoop: Heroes in healthy balance (Exercise 4)
Wellness collages. OR Body totems (see "Taming the Stranger) with symbols
drawn to represent commitments to improved wellness.
- 10:00 BREAK
- 10:15 Present collages/totems
- 11:00 Log (or chair) exercise
- 12:00 LUNCH
- 1:00 Hike OR Emotional Energy (Exercise 6)
- 2:00 Operation Personal Cleanup (Exercise 7)
- 3:00 Cultural perspectives and Culture Clashes (Exercise 5) and conflict resolution
- 4:15 Operation Personal Cleanup/Amends/Conflict Resolution
- 5:30 DINNER BREAK
- 6:30 Bonfire and "All My Relations" Council (Exercise 9). Opportunity to burn any
betrayals or other baggage.
- 8:30 The Masks We Wear (Exercise 8)
Mask Decorating; complete Wellness Wheels; complete body decorating
- 9:30 Relaxing, recreation, snacks

FRIDAY:

- 7:00 Wakeup call
- 8:00 Breakfast
- 8:30 Hero's journey: a personal timeline (identify significant events; what did you decide at
each event? What beliefs resulted from your decisions? How do you feel about them
now?) Add: what will the rest of your lifeline look like?
- 9:15 Naming process (in council, share what you have created that represents you; then in
small groups give new names) (Exercise 10)

BREAK

- 10:30 Council: Share new names; seek closing thoughts
- 11:15 The Test (School-based application) (Exercise 11)
- 12:00 Lunch
- 12:45 Conclusion and send-off ("Step into It," Exercise 12)

APPENDIX F

Curriculum for TREC Student Retreats

EXERCISE 1

"Taming" a Stranger

- Materials/Handouts:** [Optional] Person-sized sheets of butcher paper and brown paper, colored pens, masking tape. OR Art paper and drawing materials.
- Time:** 90 minutes
- Purpose:** To get to know and share with someone previously unknown. To understand the steps involved in learning to trust another. To honor oneself in one's story and one's body.
- Process:**
- A. Have participants draw a lifeline, marking off the years of their lives and then filling in significant events using symbols. Encourage the use of a special symbol to signify anything private and not to be shared.
 - B. Taming: (May begin by reading about how the fox tames the Little Prince [from The Little Prince]).
Instruct participants to form pairs with someone they have never talked to before. Tell them that their challenge is to come to know one another well enough that they earn the right to walk in one another's shoes.
They should select who will go first. That person then tells her/his partner whatever s/he is willing to share about a significant, life-changing struggle that will permit the other to understand her/him to the speaker's own satisfaction. It is important that participants understand that they should not share anything they don't feel ready to share and should not entrust to a stranger.
The objective is for the listener to express sufficient empathy and understanding of the speaker's uniqueness to earn the right to walk in the other's shoes. When the speaker feels fully understood and appreciated in the aspects of herself or himself s/he has chosen to share, s/he is to allow the partner to walk briefly in her/his shoes. Of course, care should be taken not to ruin anyone's shoes!
After the first listener has earned the shoes, or after 20 minutes or so, the partners switch roles.
 - C. Debrief. Note that not all partners will get to walk in the other's shoes because trust is hard to earn. Be prepared to

debrief how it feels to be on either side of this exercise, successfully or not.

- D. [Optional] Give each participant a large sheet of butcher paper. Tell them to take turns outlining their buddies in whatever position they like. Then have each person create symbols on their bodies representing what each body part means to them (e.g., if they like to throw a football or play tennis, draw a football or tennis racket on the appropriate arm.) The leader of the exercise should identify body parts and suggest possible examples.

This will be a "body totem" figure. When done, share these with another pair of buddies. Then hang them around the building.

"TAMING" A STRANGER

We never know another person until we have walked a mile in their mocassins.

First, form pairs with someone you have never talked to before.

Your challenge is to come to know one another well enough that you might earn the right to walk in one another's shoes.

Select who will go first.

Speaker:

Tells your partner whatever you is willing to share about your life timeline or landscape that will permit your partner to understand you to your own satisfaction.

Important: Remember, you should not share anything you don't feel ready to share and should not entrust to a stranger.

If the listener convinces you that he or she really, really understands your feelings about the experience you shared, take off your shoes and let him or her go for a little walk in them.

Listener: Try to **just listen**, occasionally expressing understanding by paraphrasing what the speaker said. For instance, "You were really scared," or "Made you sad, huh?" If needed, ask questions for clarification; don't pretend to understand if you don't.

Realize that it is very hard to truly understand another person, and that they **should** be reluctant to trust a stranger. Be patient. If they give you their shoes, you may walk in them for a moment -- but don't ruin them!

After the first listener has earned the shoes, or after 10-15 minutes, the partners switch roles.

Debrief. Especially notice differences between cultures and genders.

EXERCISE 2

The Hero's Journey

- Materials/Handouts:** Board or large paper to draw on, 11"x 17" paper for each participant, colored pens.
- Time:** 60-75 minutes
- Purpose:** To see one's life in its larger meaning, appreciating the strengths acquired through life's struggles. To allow participants to appreciate that heroes are ordinary people like themselves, living lives based on commitment to something larger than themselves.
- Process:**
- A. Discuss what constitutes a hero (includes "heroine") using photos of heroes old and new. Consider who are students' personal heroes, identifying adults in their lives who deserve that title.
Note cultural and gender-based differences in heroes selected, and in heroes past and present, reinforcing the need for future heroes to be people who create interdependence, cooperation and community. Reference "team" myths (Jason and Argonauts, Dorothy and the team, Top Gun and crew.)
 - B. Using slides depicting rites of passage and The Wizard of Oz, discuss the role of rites of passage and the various roles in which Dorothy found herself in the story: at different times lost, feeling abandoned and misunderstood, wandering, heroic, care-giving and magician-like. Ask for examples of times when students have found themselves feeling all those ways.
 - C. Participants portray their entire journey as they have seen it so far, putting all the elements into their own landscape picture or timeline of the journey. Note that it may not yet be completed enough so they know what the return is like, but they can and should have a vision of what they intend for the rest of their lives to be like, in general.
Students should identify all of Dorothy's aspects (innocent, wanderer, orphan, caregiver, hero and magician.)

EXERCISE 3 M.S.

Collage: My Heroic Life

- Materials/Handouts:** Magazines, scissors, poster board, glue, colored pens, other decorative materials if desired.
- Time:** 60-75 minutes.
- Purpose:** To honor one's story and its heroic meaning.
- Process:** After the participants have been instructed in the concepts of the hero's journey, introduce this activity as a way of claiming and expressing that they are living their lives in an heroic way by taking on the "monsters and demons" in front of them and emerging with new awareness of their own strengths and capabilities.
- Instruct them to find images and words from the magazines to capture some of their life story. Then they will arrange them to dramatically depict who they are and what they have struggled with to become themselves. They may also want to add words or images which point toward what they hope to become in their lives.
- When complete, share with the entire group (or, if time does not allow, with one or more others.)

EXERCISE 3 H.S.

Identity Masks

- Materials/Handouts:** Towels, surgical jelly, plaster cast tape, bowls of water, drum.
- Time:** 90 minutes
- Purpose:** To permit participants to begin a process of self-definition through mask making.
- Process:**
- A. Tell the story of Coyote's Eyes to suggest the necessity of retaining one's own unique, personal identity and view of life.
 - B. Instruct participants in the mask-making process, demonstrating on a willing subject.
 - C. Have participants take turns making masks in pairs. Set them out to dry.
 - D. Debrief the experience. Tell participants they will complete the masks later, painting or decorating them, and that they might want to begin to see the image of oneself they want to portray.

EXERCISE 4

The Wellness Wheel

- Materials/Handouts:** Hawaiian circle of balance, Wellness Wheel handouts, colored pens
- Time:** 45 min.
- Purpose:** To challenge participants to create needed balance in their lives as a base for healthy living.
- Process:**
- A. Share ideas and examples of lives in balance and out of balance. Show the Hawaiian wheel of healthy living. Discuss beliefs relating to the four directions as a guide to balanced living, and how we move around the Wheel during the course of our lives, sometimes more physical, sometimes more emotional, mental, spiritual. Get examples from kids.
 - B. Life as a "Sacred Slinky" and the four rules for living based on indigenous cultures:
 - 1. Show up, with an open heart
 - 2. Pay attention to what has heart and meaning
 - 3. Tell the truth without blame or judgement
 - 4. Let go of the outcomesDiscuss how this applies to their lives and the retreat.
 - C. Wellness as a wheel consisting of spokes that need to be in balance (ask kids about how bike tire spokes work.)
Have kids fill out personal Wellness Wheels
 - 1. as things are now (perhaps unbalanced)
 - 2. as they will adjust it so the spokes balance
 - D. Carrying their Wheels, have kids mill around. Stop them suddenly. Say, "Just let your eyes meet those of a person in front of you whom you don't know. Sit down with that person and, taking turns, discuss your wheels with each other, telling them what you found that was out of balance and what you think you need to do for better balance."
 - E. "Why Use Alcohol and Other Drugs?", attached.

EXERCISE 5

Culture Clashes

Materials/Handouts: None

Time: 60 minutes

Purpose: To permit participants to look more deeply at their personal beliefs, attitudes and responses to persons of different cultures.

Process: A. Look around. Then mill around, looking at one another. Notice and feel what you notice about your perceptions of each other.

B. "Breaking the Mold," attached.

C. If you woke up tomorrow and were another race, gender or culture, what would you not want to be? (Students don't have to tell; just notice.) What does this reveal?

[If possible, refer to Cultural Competency Continuum and discuss differences relating to things like personal boundaries, family attitudes and alcohol and drug use]

EXERCISE 6

Emotions

- Materials/Handouts:** Writing board or large paper.
- Time:** 60 minutes.
- Purpose:** To permit participants to get in touch with the normalcy of emotions, even among "heroes." To appreciate the feedback our emotions give us, and our ability to change our moods if we choose to. To challenge the kids to show emotions they might not usually allow to be seen.
- Process:**
- A. Large group sharing: Brainstorm the names of emotions on a board.
 - B. Where and when do they show up in heroes? (Refer to well-known stories of heroes, and/or use video.) Consider cultural and gender differences around emotions, and whether they apply to them as individuals.
 - C. When do we have emotions safely and proudly? When do they have us?
 - D. Using visualization, invite kids to imagine their true emotional selves and how they would look if they showed them. Invite them to portray them on their masks.

SEEING YOUR EMOTIONS

Sit or lie in a comfortable position. Take a deep breath, and on exhaling, let go of all your tensions. Another deep breath; release your tensions and any resistance you may have to feeling what you feel. And as you take one more deep breath, see yourself taking in all the support and refreshment the universe makes so readily available; all we need to do is breathe and we can feel that we have "good stuff" available to us. One by one, relax the muscles in your scalp...your forehead...(continue on through the body.)

Now listen with your heart to the following words. Let yourself notice when in your life you have felt the feeling each word holds. Notice too what words hold the most power for you, maybe even power over you. There may be some words you dislike so much that you act as if you didn't have those feelings -- maybe hurt, or sadness, or even joy. It may have felt unsafe for you to feel these things in other times or places; here, now, it is safe. No one is going to demand an explanation. You can just let them be without any judgement. Let you face and your body feel them and express them. So listen as I read the words you listed: (read from lists developed; repeat some, if it seems appropriate. Allow time after each for kids to react, as instructed. Gently repeat instructions if needed.)

Now let those emotions that are yours just lie on your face...the biggest, toughest one...the next strongest...one or two others you noticed yourself feeling...the best, the most positive feeling you felt.... Notice there's room and safety in your life for all these things. You can feel real bad, or real good; you can relax yourself; you are in charge.

Imagine how you might show some of these emotions on your mask when you complete it. And as you get a picture of the feelings you want to show on your mask, don't forget the others. Honor them. All of us are heroes in our own lives, and all of us -- and all heroes -- have all kinds of feelings. The important thing is to understand, in your gut, that feelings are just feelings -- they are not the facts, but just feedback, information you need to have to help guide your behavior. You can choose. Your mask may be a place where you choose to show your deeper, hidden feelings, those you seldom show. It's up to you what you will show.

Now, begin to become aware that you are at the [Fireside Center], on your TREK, and you will be making your mask a little later. It's time to return to ordinary consciousness, with a slightly deeper awareness of yourself and your feelings. Begin to stretch your legs and arms and wake yourself up.

EXERCISE 7

Operation Personal Cleanup

- Materials/Handouts:** Loud music, maybe.
- Time:** 45 minutes
- Purpose:** To help participants practice identifying and releasing issues of betrayal and anger in an appropriate way.
- Process:**
- A. Maybe participants will have noticed places where they have some guilt or shame for past behaviors toward people of other cultures. Discuss how the baggage we carry (guilt, grudges, misunderstandings, feelings of betrayal) can impede our freedom to be fully ourselves.
 - B. Introduce amends process.
 - C. Have kids find a buddy they feel they can trust. Discuss a piece of baggage, a betrayal or a behavior they don't feel good about.
 - D. Taking turns, with the buddy standing in for someone with whom there is unfinished business, do amends process with that person. (Guide participants through this.) Remind they may need to really do it with the actual person involved in order to feel complete about it.
 - E. Write about this process in journals. Also write out regrets, anger and resentments you feel ready to let go of; these will be burned in tonight's fire.
 - F. Clearing: Around the evening bonfire, allow for an "anger ceremony," within prescribed boundaries, for unloading the baggage they carry that they are not responsible for -- things that were said or done to them that they've taken on, and that brings them down. Invite kids to walk around hunched over, as if under the weight of their baggage -- and naming it out loud, if they wish. Then, with the help of some frenzied music, tell them they can shake it off, loudly and freely (or quietly, if they want) giving it back to the people who really should carry the responsibility for it.

MAKING AMENDS

First, tell your partner about the situation you are making amends about. Remember, it should be a **specific** situation. (1 minute)

Take a few moments in silence so both of you can get into the feelings appropriate to the situation.

Speaker: Begin by thanking the other person for agreeing to meet with you. Remind her or him of the situation that occurred.

Tell the person what you feel you did wrong or irresponsibly. Express your regrets for what you did (or failed to do).

Commit yourself to doing whatever you should do to clean up the situation, and tell your partner what you are willing to do.

Listener: Say whatever you feel. Thank the person, or express your continuing hurt about the situation, ask for more taking of responsibility -- whatever.

Both: Close by speaking your truth without blame or judgement -- just what you feel, want or need.

CONFRONTING

First, tell your partner about the situation you are making amends about. Remember it should be a **specific** situation. (1 minute)

Take a few moments in silence so both of you can get into the feelings appropriate to the situation.

Speaker: Begin by thanking the person for agreeing to meet with you.

Tell him or her what situation you are here to talk about. Tell your feelings about what occurred and the sense of being betrayed by this person.

Tell the person what you felt was their responsibility in the situation. Ask her or him to accept responsibility and make whatever amends may be needed.

Listener: Respond as you feel you would if you were the person being confronted; that is, take the responsibility and make apologies and promises of restitution, if you feel you would. Or, if you didn't feel the confronter deserved apologies, say what you do feel.

Both: Close by speaking honestly about what you feel, letting go of the outcome.

EXERCISE 8 M.S.

Body Totem Figures

Materials/Handouts: Person-sized brown wrapping paper and butcher paper, colored pens or crayons, scissors.

Time: 60-90 minutes.

Purpose: To permit participants to begin a process of self-definition through creating a symbolic version of their own bodies.

Process: With a trusted partner, participants take turns outlining the other's complete body, with arms kept apart from the trunk and legs separate, not closed.

Instruct participants, working on their own outline, to draw a symbol on designated body parts to symbolize its meaning for them (name the parts: brain, eyes, mouth, ears, nose, right arm, left arm, right and left hand, each leg and foot, lungs, heart, stomach). Reserve part of the trunk for an "Autobiopoem" expressive of their feelings and inner identity.

When done, share these with another pair of buddies. If time allows, share the poems with the entire group.

EXERCISE 8 - HIGH SCHOOL

The Masks We Wear

- Materials/Handouts:** Photos or examples of masks from various cultures.
- Time:** 45 minutes
- Purpose:** To consider the difference between real, concrete masks which represent beliefs and feelings and the emotional "masks" we often hide behind when we deny our feelings.
- Process:**
- A. Discuss: When and why are we "not ourselves?" How do you feel about it when you act like someone else expects you to" Or when you put on an attitude to hide what you're really feeling? What are the consequences?
 - B. Share masks from primary cultures and discuss their meaning within the culture.
 - C. Male and female "masks" in United States and other cultures (here refer to elders' teachings about how men and women behave in their cultures.)
 - D. Participants journal regarding their own mask-wearing, especially in relation to people they are attracted to, and about their choices and intentions as a male or female.

EXERCISE 9

ALL MY RELATIONS

Materials/Handouts: Access to nature or natural materials such as tree bark, pine cones, flowers, running water, moss, etc. Paper and drawing materials, heavy cord, scissors.

Time: 60-90 minutes

Purpose: To raise participants' awareness of their interconnectedness with all beings on the earth and with Earth itself.

Process: Gather the kids into a circle. If outside, notice the grandeur, beauty and fragility of the world around you. Explain that this exercise is to deepen our awareness of the Earth as an organism and of the impact of human choices on the entire ecosystem.

Using Council process, beginning with the facilitator, each person should be invited to express a concern s/he has for the Earth -- about a species, a place that is special or at risk, the impact of some human activity, or perhaps a certain destructive attitude held by some humans. Go around the entire circle. (**Abbreviated version:** Each person speaks only once, beginning as described and ending with a specific behavioral request or recommendation for the listeners.)

Next, send the participants off to commune with something in the natural world close by. Explain that "commune" means to communicate at a deep, heartfelt level. This means they should just sit close to that being they select and listen with open hearts, trying to understand the world from that being's perspective. Allow about 15-30 minutes for this part of the process.

Calling the kids back with a bell or a gong, invite them to spend a few minutes making a picture of the object of their attention. They can also put a cord through the top so it can be hung on them and worn like a placard.

Back in the circle, conduct Council again, this time with the participants speaking for the natural beings, in the voice of that being. "I am a tall Red Cedar. I have stood here for over a hundred years and have seen many people come and go..." When

each being has had its voice, ask some participants to get into the middle, without their signs, and listen as humans to the specific pleas of the non-human beings. Have all participants take a brief turn in the center as listeners.

Finally, depending on time, either go around the Council again, inviting all to express their closing thoughts, or the facilitator speaks from her/his heart about the impact the process has had on the group and invites kids to retire alone with their journals and write about how this process has touched them personally.

EXERCISE 10

Naming the New Self

- Materials/Handouts:** Personal masks, journals, "totem person," story/hero's journey, camera
- Time:** 90 minutes
- Purpose:** To allow participants to claim and name the Self they have encountered and defined during the retreat.
- Process:**
- A. Enwombment/entombment: Participants lie absolutely still, as if in a tomb, review your life as if it had just ended. (Cf. "I Am My Own Leader") Any regrets? Any sense of just what you will do, must do? Allow about 15 minutes. Debrief in groups of 4.
 - B. In these same groups, take turns doing a self-naming process. Each person begins by sharing the items s/he has created during the retreat and making a brief statement about how s/he sees herself/himself at this point. Then the group goes into a moment of silence, inviting whatever words or images seem to define or portray the speaker. Share these, with the speaker considering them and applying them to herself/himself, until they arrive at a one of two-word name (e.g., "High Climber," "Tender Heart," "Dances with Wolves.")
 - C. In Council circle, go around the group, with each person stating "I am" The group responds, "Welcome, ... We believe in you!"
 - D. Take photos with masks during break.

EXERCISE 11

The Test

- Materials/Handouts:** Entire group.
- Time:** As much as is needed.
- Purpose:** To permit participants to challenge selves to work as a large group, find consensus, and establish a plan for the betterment of the Portland community as regards cultural diversity.
- Process:** Gather the group. Remind them that a rite of passage is a self-testing opportunity, and that the complexity and hugeness of our times call for community-building heroes. Tell them their test is a group one: with everyone involved, without competition, they are to establish a plan to improve awareness about cultural diversity within the school district, or the city, or all high (or middle) schools.
- First, they are each to go off alone and journal about what they will do individually. Then they should come back and begin a discussion about their challenge, working together, encouraging and requiring all to participate, until they have written out a plan they all can endorse and expect all to participate in. Do not assign leadership.
- Elders or staff should remain present to push them to adhere to the expectations and to prevent a simplistic response.

EXERCISE 12

Step Into It

- Materials/Handouts:** Entire group; space for each person to move forward several feet.
- Time:** 20 minutes
- Purpose:** To cement participants' resolve to carry out their individual and group plans for self-actualization.
- Process:**
- A. Saying goodbye: discuss feelings about this, what can make it less painful. Identify the need to honor each other as we let go.
 - B. After a brief pep talk, have participants make a large circle on the lawn and close their eyes while they are led through the "Step Into It" visualization process, seeing first the next day, the next week, then month, year, five years, ten year, lifetime, as they intend to live it, taking actual physical steps forward with each stage. Then back them up into the now, one step at a time.
- End with a group hug.

APPENDIX G

Ethnographic Interview Protocols

Teaching Respect for Every Culture (T.R.E.C) Student Interview Protocol

Hi. I would like to ask you some questions concerning your involvement with the TREC program. I'm talking with a number of students to find out what they think about the project, so I would like to (take notes or tape our talk) to help me keep track of your answers. Is that okay?

Please answer as accurately as you can. If you have things you want to say about TREC, feel free to add whatever you want at any time. All the information will be completely confidential. Any questions before we start?

- ☐ Tell me where you first heard about T.R.E.C.? What were your expectations for the TREC student retreat?

- ☐ **Overall, what was your impression of TREC?**
Probe: What did you like best about TREC? What games/activities did you enjoy? What experiences did you enjoy at the retreat? Do you remember discussions about alcohol/drug prevention, cross-cultural issues, etc?

- ☐ **What did you expect to learn at TREC?**
Probe: Why do you think people from different cultures and backgrounds could share their opinions openly at the TREC retreat? Did that feeling carry over when you went back to school?

- ☐ **On a scale of 1 (lo) to 10 (high), do you feel a greater sense of responsibility for promoting diversity in your world?** Probe: Do you think that because of the TREC experience you are able to talk more freely about diversity with your family, friends, or acquaintances in school?

- ☐ **Did you feel tension or controversy at TREC among the students? Among teachers or staff?**
Probe: Was there a time at the retreat when you felt uncomfortable or disappointed? Was there a low point?

- ☐ **Have you experienced any celebrating and valuing of cultural differences since TREC?**
Probe: Do you feel you understand and value other cultures in a new way after TREC? Why and how?

- ☐ **What did you learn about alcohol and drug prevention at TREC?**
Probe: Would you say that you have changed from the TREC experience? How and why?

- ☐ **For you, what was the most important issue you discussed at TREC?**
Probe: Is there a certain issue or topic that you think you learned more about at TREC? What was the best experience or highlight for you?

- ☐ **How do you rate your satisfaction with the TREC program?**

Not Satisfied	Somewhat Satisfied	Fairly Satisfied	Mostly Satisfied	Very Well Satisfied
1	2	3	4	5

Thank you very much. Is there anything else you want to add?

TO BE COMPLETED BY THE INTERVIEWER:

Student Name: _____ Date: _____
School: _____ Grade: _____ Gender: _____

Teaching Respect for Every Culture (T.R.E.C) Staff Interview Protocol

Hi. I would like to ask you some questions concerning your involvement with the TREC program. I'm talking with a number of staff to find out what they think about the project, so I would like to (take notes or tape our talk) to help me keep track of your answers. Is that okay?

Please answer as accurately as you can. If you have things you want to say about TREC, feel free to add whatever you want at any time. All the information will be completely confidential. Any questions before we start?

- ☐ What did you expect to learn at the Teaching Respect for Every Culture (TREC) summer institute training sessions? In what ways was TREC what you expected and/or not what you expected?

Probe: What were the major highlights of your time at TREC? High points? Low points?

- ☐ What are the most significant experiences you had at the TREC training?

Probe: What impressions do you have about TREC from your perspective now? What did you like best? Do you remember discussions about alcohol/drug prevention, cross-cultural issues, or other special activities?

- ☐ On a scale of 1 (lo) to 10 (high), do you feel a greater sense of responsibility for promoting diversity in your world? Probe: Do you think that because of the TREC experience you are able to talk more freely about diversity with your family, friends, or acquaintances in school?

- ☐ Did you feel tension or controversy among the participants at TREC?

Probe: Was there a time when you felt uncomfortable or disappointed? Was there a low point?

- ☐ Have you experienced any celebrating and valuing of cultural differences since TREC?

Probe: Do you feel you understand and value other cultures in a new way after TREC? Why and how?

- ☐ What did you learn about alcohol and drug prevention at TREC?

Probe: Are you different now than before TREC training? What do you do differently, if anything, and why?

- ☐ For you, what was the most important issue you discussed at TREC?

Probe: Is there a certain issue or topic that you think you learned more about at TREC? What was the best experience for you? Any surprises or disappointments?

- ☐ How do you rate your satisfaction with the TREC project?

Not Satisfied	Somewhat Satisfied	Fairly Satisfied	Mostly Satisfied	Very Well Satisfied
1	2	3	4	5

Thank you very much. Is there anything else you want to add?

TO BE COMPLETED BY THE INTERVIEWER:

Staff Name: _____ Date: _____
School: _____ Role: _____ Gender: _____

APPENDIX H

SAMPLE PROGRAM MATERIALS

31 Introductory Activities for the Elementary Classroom (Table of Contents)

Alcohol and Other Drug Prevention Brochures

- * *Does Your Child Have an Alcohol or Drug Problem* (Russian and Laotian)
- * *Youths, Alcohol, and Other Drugs* (Vietnamese and Laotian)
- * *Let's Go Get Some Beer* (Russian, Vietnamese and Laotian)
- * *Ten Steps to Help Your Pre-Teen Say No* (Russian, Vietnamese, & Laotian)
- * *Is One of Your Friends Headed for Trouble* (Vietnamese)
- * *Oregon Drug Laws: A Guide for Youth* (Vietnamese)



31 Introductory Activities for
Elementary Classrooms



Portland Public Schools
Student Services Department
Drug Prevention Program
Project TREC (Teaching Respect for Every Culture)
Fall 1994

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**Nào cùng
đi mua
BIA!**



**Nào cùng
nhau uống
bia!!!**



Bố mẹ sẽ được thông báo.

Em có thể bị đưa về sở cảnh sát.

Em có thể bị gửi sang tòa án thiếu niên.

Em có thể bị thẩm định/điều trị về thuốc an thần và rượu cùng với phụ huynh.



- Nếu em bị bắt về tội trạng liên quan đến thuốc an thần hoặc bia/rượu, cảnh sát có thể tịch thu những vật sở hữu. Bao gồm cả xe hoặc những tài sản đang có. Nếu bị kết tội, rầy trường hợp, tài sản không được hoàn trả mà sẽ do tòa án quản lý.
- Nếu em ký giấy tự cho là 21 tuổi, em đã vi phạm tội phạm loại A.
- Tự cho là lớn hơn tuổi thật của mình để mua bia/rượu là một tội phạm.

Em cùng với bạn bè, tất cả đều dưới 18 tuổi, quyết định mua bia về uống.

Tất cả các em đều chưa đủ tuổi để mua bia. Mọi người đều cố thử đi mua. Nhưng không được.

RỒI SAO NỮA?

Nhờ một người lớn tuổi hơn mua dùm!

Em có thể nhờ anh lớn mua dùm. Không được đâu!!! Hay là bố mẹ của em nào đó. Cũng không được!!! À! Tôi biết cách. Tội mình nhờ người nào đó đang mua hàng trong tiệm mua bia dùm.

**Chết Rồi!!!
Mình bị bắt
quả tang rồi!**



**Sau đó sẽ
ra sao?**

**Cũng có thể đưa đến việc
băng lái xe bị thu hồi!**

Nếu bị kết tội về thuốc an thần hoặc tội phạm liên quan đến rượu/bia, em sẽ bị thu hồi bằng lái xe tối thiểu 90 ngày.

Lần sau ... sẽ bị thu hồi 1 năm.

Ngoài ra, em đã bị ghi vào hồ sơ có thành tích xấu. Quan tòa sẽ phạt em hoặc bố mẹ. Em có thể phải làm lao động dọn dẹp ngoài đường.

Cung cấp bia/rượu cho thiếu niên là tội phạm loại A. Và những hình phạt sẽ như sau:

- (a) Vi phạm lần thứ 1 - Bị phạt \$350.
- (b) Vi phạm lần thứ 2 - Bị phạt \$1,000.
- (c) Vi phạm lần thứ 3 hoặc sau này - Bị phạt \$1,000 và 30 ngày tù.

Tòa án được luật bảo vệ và không được quyền miễn hoặc tạm ngưng các hình phạt trên đây.

Ngoài những sự kết tội theo luật lệ tòa án có thể bắt người vi phạm phải trả phí tổn cho những thiệt hại về tài sản nơi đã tự họp để uống bia/rượu.

Rồi, em đứng bên ngoài tiệm tạp hóa. Em hỏi người ta nếu có thể mua dùm vài thùng bia.

Có một lúc nào đó, một người lớn tuổi hơn học ở đại học, đồng ý mua bia dùm. Anh ta mua bia và gặp em ở ngoài bãi đậu xe và đưa bia cho em.

**XONG!!!
MUA ĐƯỢC
BIA RỒI!!!**

Em bị bắt về tội thiếu niên sử dụng rượu/bia. Rượu/bia có thể đang cầm ở trong tay, trong xe, hoặc có mùi rượu trong hơi thở.

Em bị bắt về tội bán rượu/bia bất hợp pháp. Vì em đứng ra tổ chức uống bia, thu tiền để đi mua bia hoặc thu tiền vào cửa.

Em bị bắt về tội cung cấp bia cho bạn bè là những người dưới 21 tuổi.

Đó là hành động phạm pháp cho những ai dưới 21 tuổi mua bia, cố gắng bằng mọi cách để mua cho được bia/rượu. Em cũng có thể bị kết tội về những tội phạm này.

Điều trên có thể xảy ra nếu bố mẹ mua bia cho em hoặc em tổ chức uống bia tại nhà bố mẹ.

**Bố mẹ cũng phải
trách nhiệm nữa!!!**

Phụ huynh có thể bị buộc tội, cung cấp nếu đưa bia/rượu cho bất cứ người nào ngoài con em của mình.

Phụ huynh sẽ phải chịu trách nhiệm nếu người nào đó bị thương tích sau khi uống bia/rượu tại nhà của mình.

Cung cấp bia/rượu cho thiếu niên là phạm pháp nghiêm trọng.

Tỏ ra sáng suốt

Vi phạm luật về bia/rượu là điều không được sáng suốt và chỉ đưa đến sự phiền phức và tốn kém.

Có thể đưa đến bị tịch thu xe hoặc tài sản khác. Bị ghi vào hồ sơ có tiền án. Nếu liên quan đến tai nạn vì tăng tốc và uống rượu bất hợp pháp có thể đưa đến sự thiệt mạng cho chính bản thân hoặc bạn bè.

Điều an toàn và sáng suốt là tuân theo luật lệ và chờ cho đến tuổi hợp pháp (21 tuổi) để mua và uống bia/rượu (nếu muốn).

**Что
случится,
если вы
выпьете
пива?**



Давайте отпразднуем событие!

Неприятности!



Вашим родителям сообщат об этом.

Вас могут забрать в полицию.

Вас могут направить в суд для несовершеннолетних.

Вас могут направить на обязательное обследование, связанное с использованием алкоголя и наркотиков, и на консультирование вместе с родителями.



Если вы арестованы по обвинению в употреблении алкоголя/наркотиков или в преступлении, относящимся к этому, полицейский может конфисковать алкоголь или другие вещи, находящиеся при вас. Это включает вашу машину, если она была при вас во время задержания. Если вам вынесли приговор, иногда ваши вещи не возвращаются вам, а остаются в суде.

Если вы подлижите фальшивое свидетельство, показывающее, что вам 21 год, вы совершили мелкое преступление - "Категория А."

Представлять себя старше, чем вы на самом деле, с целью покупки алкоголя, является преступлением.

Вам и вашим друзьям ещё не исполнилось 18 лет. Вы решили купить пиво для вечеринки. Хотя никто из вас не имеет права покупать пиво до 18 лет, вы решили попытаться счастья. Но у вас ничего не получается.

Что вы предпримете?

Найдите кого-нибудь, кому исполнилось 18 лет и кто купит пиво для вас!

Вы можете попросить об этом старшего брата. Нет! Это не сработает. Может, попросить родителей? Нет! Мы попросим человека, покупающего продукты, купить пиво для нас.

Нас увидела полиция!



**Что
произойдёт
с нами?**

Вы рискуете многим!

Если вас обвинят в нарушении, связанном с употреблением алкоголя/наркотиков, вы можете лишиться водительских прав на год. Отдел Автоперевозок (ДМВ) может отобрать ваши права, право на вождение автомобиля (пермит) или отказать в предоставлении водительских прав по крайней мере на год. Вам не будет разрешено водить машину и даже сдать тест на вождение сроком на один год или до исполнения вам 17 лет, в зависимости от того, что наступит раньше. Кроме того, это будет фигурировать в вашем досье. Судья может оштрафовать вас или ваших родителей. Вы должны будете отработать много часов на общественных работах.

Давать алкоголь несовершеннолетним является мелким преступлением "Категория А." За это преступление могут оштрафовать:

- (а) первое нарушение - штраф \$350.00
- (б) второе нарушение - штраф \$1000.00
- (в) третье нарушение - штраф \$1000.00 и 30 дней в тюрьме

По закону суд не имеет права отменить наказание.

Вдобавок к приговору, требуемому законом, суд также может приговорить нарушителя к дополнительному штрафу за материальные повреждения, причиненные владению, в котором распивался алкоголь.

Вы стоите возле продуктового магазина и просите людей купить для вас два ящика пива.

Через некоторое время студент колледжа соглашается сделать это для вас. Он покупает пиво, встречает вас на паркинге и даёт его вам.

Отлично!

**Вы достигли
своей цели!**

Если алкоголь обнаружен в ваших руках, в вашей машине, даже в ваших дышанках, вас обвинят в том, что вы, будучи несовершеннолетним, имели при себе алкоголь.

Если вы собрали друзей у себя, собрали деньги для покупки алкоголя или взяли плату за вход, вас обвинят в нелегальной провахе алкоголя.

Вас обвинят в доставке алкоголя, если вы давали алкоголь своим друзьям, которым не исполнилось 21 год.

Любой человек младше 21 года, покупающий, пытающийся купить или имеющий при себе алкоголь, может быть обвинен в нарушении закона.

Представьте себе, что ваши родители купили пиво для вас. Теперь представьте, что в доме ваших родителей прошла ваша вечеринка.

Родители ответственны тоже!

Они могут быть обвинены в снабжении алкоголем, если они давали алкоголь детям, за исключением своих детей.

Родителям может быть предъявлен гражданский иск, если кто-либо получит травму после употребления алкоголя в их доме.

Снабжение алкоголем несовершеннолетних считается серьезным преступлением.

Будьте разумными!

Нарушать законы об алкоголе неразумно. Это приводит только к проблемам и расходам.

Вы можете потерять ваш автомобиль или другие вещи. На вас навсегда останется пятно преступления. Нелегальное употребление алкоголя или владение им может привести к потере вашей жизни или жизни друга.

Безопасный и надежный путь - это соблюдение закона и ожидание того момента, когда вам исполнится 21 год и вы сможете покупать и употреблять алкоголь, не нарушая закона.

■ Пристегните ремни безопасности. Заставьте сделать это всех сидящих в машине (впереди и позади). Во-первых, это закон, во-вторых, это сохраняет жизнь и предотвращает травмы.

■ Если вы водитель, вы принимаете решения о том, что безопасно при вождении. Это ваши водительские права, и жизнь каждого человека в машине зависит от вас.

■ Купите нужную автостраховку. Стоимость этой страховки гораздо дешевле, чем штраф, который вы заплатите, если вас задержит полиция при вождении без страховки.

■ Ограничьте вождение машины поздно вечером. В это время видимость затруднена, обычно вы уставшие и больше пьяных водителей находится на дороге.

■ Если вас остановила полиция, сделайте следующее:

- Оставайтесь внутри вашего автомобиля. Выходите из него только, если полицейский попросит вас это сделать.
- Держите руки на руле до тех пор, пока полицейский не попросит вас предъявить водительские права, регистрацию и подтверждение страховки на машину.
- Будьте вежливы. Возможно, вы сможете избежать штрафа, получив только предупреждение.

Это ваш выбор

Вы хотите, чтобы к вам относились, как ко взрослым. Родители могут считать вас ещё детьми. В действительности, вы должны принимать решения как взрослые. Одно из этих решений - употреблять ли алкоголь/наркотики при вождении автомобиля. Докажите себе, вашей семье и друзьям, что вы можете водить автомобиль разумно. Орегонские законы о вождении автомобиля очень суровы, так как мы серьезно относимся к проблеме вашей безопасности. Однако, выбор правильного пути - это ваше решение.

Если вы пьёте и водите машину, мы гарантируем вам потерю водительских прав, как минимум.



По заказу Государственных школ
Портланда, программа TREC
501 Норз улица Диксон
Портланд Орегон 97227
Перводчик: Роман Сэйнт Джон
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Drug Prevention Program Project TREC
(Teaching Respect for Every Culture)
501 N. Dixon
Portland, Oregon 97227

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(Russian version)



Разумный выбор - ваш выбор

Автомобильные аварии - главная причина смерти среди подростков. Чаще всего аварии вызваны употреблением алкоголя/наркотиков или неосторожным вождением машины. Даже в том случае, когда никто не погибает, кто-то может стать инвалидом.

По этой причине орегонские законы о вождении под воздействием алкоголя/наркотиков и законы о поясах безопасности очень суровы. Эти законы сохраняют жизнь, и полиция строго следит за их выполнением.

Запрещается



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Употребление алкоголя до достижения 21-го года противозаконно. Употребление наркотиков противозаконно в любом возрасте. Если тест (дышать в трубку) на наличие алкоголя покажет, что он имеется у вас в организме (в любом количестве), у вас отбираются водительские права сроком на 90 дней минимум. Если вы откажетесь от теста - минимум на год.

В Орегоне подростки могут потерять право на вождение автомобиля до того, как они их получают. Если вам от 13 до 18 лет и вас задержали за употребление алкоголя/наркотиков или владение ими, у вас отберут водительские права сроком на год или больше. Вели вы машину или нет, имели права или нет, не имеет значения. Если это произошло, когда вам

90

было 14 лет, вы не сможете получить водительские права до того, как вам исполнится 17 лет. Стоит ли игра свеч?!

У вас могут отобрать водительские права, если вы используете фальшивые права с изменённым возрастом (больше вашего настоящего) для покупки алкоголя в магазине.

Сдайте тест на вождение



Вы долго ждёте желанных 16-ти лет, чтобы получить водительские права. Чтобы стать хорошим водителем, нужна практика и здравый смысл, например: принятие решения об употреблении алкоголя во время вождения. Люди, которым не исполнилось 18 лет, обязаны сдать тест на безопасное движение, кроме обычного стандартного теста на вождение. Если вы сдадите оба теста, вы получите водительские права. Если вы хороший водитель, вы не заметите разницу между временными и обычными правами. Если нет - то этот закон поможет вам и вашим друзьям остаться живыми, так как наказание за нарушение этого закона строже для подростков:

■ После двух нарушений (увеличение скорости, неправильное пользование линиями, т.д.) вы встретитесь с канцлером по исправлению вождения и обсудите с

ним, как вам сохранить права. После трёх нарушений вы должны пройти программу улучшения вождения. После четырёх нарушений у вас отберут водительские права по крайней мере до исполнения вам 18 лет.

■ После одного крупного нарушения (вождение под влиянием алкоголя или наркотиков, неосторожное вождение и т.д.) у вас отберут права до исполнения вам 18 лет, вдобавок к другим наказаниям.

Будьте разумны



Наилучший путь избежать проблем с алкоголем во время вождения - присоединиться к 40% людей, не употребляющих алкоголя. Но, даже если вы не пьёте, вы можете очутиться в ситуации, в которой кто-то захочет вести машину после употребления алкоголя/наркотиков. Что вам делать в такой ситуации?

Если вы или водитель автомобиля слишком много выпили, будьте разумны. Переночуйте у друзей, поедьте с теми, кто не пил. Вызовите такси, поедьте автобусом, пойдите пешком, побегите. Но не садитесь в машину с теми, кто пил или употреблял наркотики.

Другие правила разумного вождения автомобиля:

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■ Nếu bạn lái xe, bạn là người điều khiển - Là người quyết định về những gì liên quan đến sự an toàn và đó là bằng lái xe của mình. Và sinh mạng mọi người tùy thuộc nơi mình.

■ Phải có bảo hiểm. Trả tiền bảo hiểm dù sao còn rẻ hơn là trả tiền phạt khi bị bắt mà không có bảo hiểm.

■ Hạn chế lái xe ban đêm. Vì khó nhìn, người lái xe thường bị mệt mỏi và có nhiều người đã có uống rượu và lái xe.

■ Nếu bị cảnh sát chặn lại, đây là điều cần làm:

■ Ngồi yên trên xe, trừ khi cảnh sát yêu cầu bước ra khỏi xe.

■ Để hai tay trên tay lái cho đến khi cảnh sát yêu cầu xuất trình bằng lái xe, thẻ đăng bộ xe, và bảo hiểm xe.

■ Tỏ ra lịch sự, có thể có sự khác biệt giữa giấy phạt hoặc giấy cảnh cáo.

Phản dịch thuật do:

Sở giáo dục Portland

Chương trình ngăn chặn

sự lạm dụng thuốc

an thần/ma túy/

Dự án TREC

(Giảng dạy sự tôn trọng cho
mỗi nền văn hóa).

Địa chỉ: 501 N. Dixon

Portland, OR 97227

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(Vietnamese version)



Bị bắt quả tang.

Tai nạn xe cộ là lý do chính gây ra sự thiệt mạng trong giới thiếu niên. Đôi khi tai nạn xảy ra vì uống rượu say hoặc sử dụng thuốc an thần trong lúc lái xe hoặc lái xe một cách bất cẩn. Và những tai nạn đó không gây thiệt mạng mà là sự phế tật.

Đó là lý do tại sao luật lệ tại tiểu bang Oregon rất khắt khe về thất lưng an toàn khi lái xe và lái xe trong lúc bị ảnh hưởng của rượu, thuốc an thần.

Tất cả cũng chỉ vì sự an toàn. Và cũng là lý do tại sao cảnh sát tại tiểu bang Oregon kiểm soát vấn đề này thật chặt chẽ. Hãy coi chừng bị bắt quả tang.

Bị khống chế



Dưới 21 tuổi uống rượu là phạm pháp, đó là điều mà tất cả thiếu niên đều biết. Và sử dụng cần sa hoặc bạch phiến ở bất cứ tuổi nào là phạm pháp. Vào tuổi 21, khi thử hơi thở cho thấy có rượu trong người, bạn sẽ đương nhiên bị tịch thu bằng lái xe tối thiểu 90 ngày. Nếu từ chối không thổi vào máy thử hơi thở, bạn sẽ bị tịch thu bằng lái xe tối thiểu là 1 năm.

Tại tiểu bang Oregon, thiếu niên có thể bị mất bằng lái trước khi được cấp bằng lái. Thiếu niên trong hạn tuổi từ 13 đến 18, bị bắt khi cất giữ hoặc sử dụng rượu hoặc thuốc an thần, có thể bị mất bằng lái tối thiểu 1 năm hay lâu hơn nữa. Và cũng không thành vấn đề là lúc đó có đang lái xe hay không, hoặc có hay không có bằng lái

xe. Điều đó có nghĩa là nếu bị bắt vào tuổi 14, bạn không thể lấy bằng lái xe cho đến khi 17 tuổi. Bạn đã bị khống chế. Như vậy có đáng để bị khống chế không?

Bạn cũng có thể bị mất bằng lái nếu dùng bằng lái giả hoặc giả mạo khai sai tuổi thật của mình. Thí dụ: nếu bạn bị bắt khi sử dụng bằng lái xe bị cạo sửa để mua bia, bằng lái giả sẽ bị tịch thu, bằng lái thật sẽ bị treo trong vòng 1 năm.

Đi thử lái xe



Bạn phải chờ một thời gian dài đến tuổi 16 để có thể lấy bằng lái xe. Nhưng nếu muốn là một người lái xe an toàn cần phải thực tập và có nhận xét nhảy bển; đại khái như quyết định không uống rượu rồi lái xe. Đó là lý do tại sao những thiếu niên dưới 18 bắt buộc phải qua cuộc trắc nghiệm về an toàn trước khi thi lái chính thức. Nếu qua được 2 lần thi đó, bạn sẽ được cấp bằng lái xe có điều kiện.

Nếu là người lái xe cẩn thận, bạn sẽ không phân biệt được sự khác biệt giữa bằng lái xe có điều kiện và bằng lái thông thường. Nếu không phân biệt được thì luật pháp sẽ giúp cho bạn, bạn sẽ được an toàn vì luật pháp sẽ rất nghiêm ngặt cho giới thiếu niên.

- Sau 2 lần vi phạm như chạy quá tốc độ quy định hoặc đổi đường sai phép, bạn sẽ phải gặp người cố vấn để nói về cách giữ bằng lái (không bị treo bằng). Sau 3 lần vi phạm bạn sẽ bị tịch thu

bằng lái và phải hoàn tất chương trình cải tiến cho người lái xe. Sau 4 lần vi phạm, bạn sẽ bị tịch thu bằng lái xe cho đến năm 18 tuổi.

- Sau 1 lần vi phạm nghiêm trọng như lái xe trong khi bị ảnh hưởng của rượu hoặc bất cẩn, bạn sẽ bị tịch thu bằng lái xe cho đến năm 18 tuổi và những khoản phạt khác.

Cẩn sự an toàn



Điều tốt nhất để tránh mọi sự phiền phức về uống rượu và lái xe là hội nhập vào nhóm 40% dân số không uống rượu. Nhưng cũng có lúc bạn ở vào tình trạng mà người khác cố gắng lái xe sau khi uống rượu hoặc sử dụng thuốc an thần. Vậy thì mình phải làm sao?

Nếu bạn hoặc người khác phải lái xe mà đã uống rượu, cần phải lưu ý đến sự an toàn. Ngủ lại nhà người bạn. Đi nhờ xe người khác mà người lái xe không uống rượu. Gọi xe tắc-xi. Đi xe buýt. Đi bộ. Chạy bộ. Đừng lên xe mà người lái xe đã có uống rượu hoặc sử dụng thuốc an thần.

Sau đây là một vài điều an toàn khác:

- Luôn luôn dùng thất lưng an toàn cho tất cả mọi người trên xe. Điều thứ nhất, đây là luật bắt buộc. Điều thứ hai, thất lưng an toàn có thể cứu sống mạng người và giúp tránh những thương tích trầm trọng.

10

BIẾT PHẢI LÀM GÌ NẾU PHỤ HUYNH THẤY NHỮNG ĐIỀU KHẢ NGHI

Phụ huynh cần học cách
nhận diện những dấu
hiệu khả nghi của sự
xử dụng ma túy/thuốc
an thần.

Đ

IỀU CẦN THỰC HIỆN:

Phụ huynh của giới thiếu niên
cần giúp đỡ con em biết cách
từ chối khi có bạn bè mời gọi
xử dụng rượu, ma túy/thuốc
an thần bằng cách thực tập 10
điều nói trên. Phụ huynh có
thể dán tài liệu này ở nơi có
thể đọc thấy hàng ngày như là
gương trong phòng ngủ, trên
kệ, ngăn kéo, hoặc trên cánh
cửa tủ lạnh.



Phản dịch thuật do:
Sở giáo dục Portland
Chương trình ngăn chặn sự
lạm dụng thuốc an thần/ma túy/
Dự án TREC (Giảng dạy sự tôn
trọng cho mỗi nền văn hóa).

Địa chỉ: 501 N. Dixon
Portland, OR 97227

Vietnamese Version
Translated by:
Portland Public Schools
Drug Prevention Program Project TREC
(Teaching Respect for Every Culture)
501 N. Dixon
Portland, Oregon 97227

10

ĐIỀU

ĐỂ HƯỚNG DẪN
CON EM BIẾT CÁCH
TỪ CHỐI XỬ DỤNG
RƯỢU, MA TÚY/
THUỐC AN THẦN

1

NÓI CHO CON EM BIẾT VỀ RƯỢU, MA TÚY/ THUỐC AN THẦN

Phụ huynh có thể can thiệp để giúp thay đổi ý nghĩ sai lầm của con em do ảnh hưởng của bạn bè, sách vở, báo chí là "mỗi người, ai cũng uống rượu."

2

HỌC CÁCH ĐỂ THẬT SỰ LẮNG NGHE CON EM

Khi con em nói chuyện là dấu hiệu cho thấy các em nhận những lời khuyên bảo tốt và những cử chỉ cho thấy là phụ huynh lắng nghe ý kiến của con em mình.

3

GIÚP CHO CON EM ĐỂ CẢM NHẬN NHỮNG ĐIỀU TỐT CHÍNH Ở NƠI CÁC EM

Tự cảm thấy hạnh diện được biểu lộ rõ rệt khi có lời khen ngợi về sự cố gắng cũng như là hoàn tất một công việc nào đó và nhất là sự phê bình về hành động cần sửa đổi hơn là lời chỉ trích các em.

4

GIÚP CON EM PHÁT TRIỂN NHỮNG ĐIỀU TỐT Ở NƠI CÁC EM

Những điều tốt ở nơi các em là điều khuyến khích để đưa đến những quyết định dựa trên những sự kiện hiểu biết hơn là những áp lực của bạn bè.

5

LÀ MỘT NGƯỜI GƯƠNG MẪU

Thói quen uống rượu, thái độ của bậc phụ huynh có thể gây ảnh hưởng mạnh mẽ trên quan niệm của các em về rượu, ma túy/thuốc an thần.

6

GIÚP CON EM ĐỐI PHÓ VỚI ÁP LỰC CỦA BẠN BÈ

Con em thường được dạy dỗ là nhã nhặn, yêu thương mọi người, nhưng cần phải được dạy dỗ để biết cách mạnh dạn trả lời "không" cho những hành động xấu do bạn bè xúi dục.

7

ĐẶT ĐIỀU LUẬT TRONG GIA ĐÌNH ĐỂ GIÚP CON EM BIẾT TRẢ LỜI "KHÔNG"

Lời giảng dạy của phụ huynh rất hữu ích nhất là chuyện chống lại sự sử dụng rượu, ma túy/thuốc an thần trong giới thiếu niên, hậu quả của sự vi phạm luật lệ trong gia đình.

8

KHUYẾN KHÍCH NHỮNG SINH HOẠT LÀNH MẠNH

Những thú tiêu khiển, những sinh hoạt của trường cùng những sinh hoạt khác nhằm giúp con em tránh xa những sự sử dụng rượu, thuốc lá hoặc ma túy/thuốc an thần trong những lúc nhàn rỗi nhàm chán.

9

HỢP LỰC CÙNG VỚI NHỮNG BẬC PHỤ HUYNH KHÁC

Khi có sự hợp tác để hỗ trợ trong giới phụ huynh, phụ huynh có thể từng bước áp dụng những điều luật đặt ra trong gia đình.

MÌNH CÓ THỂ GIÚP CHO BẠN BÈ

HOẶC

NHỮNG NGƯỜI CÓ THỂ GIÚP ĐỠ NHÚ:

CÓ PHẢI MỘT TRONG NHỮNG BẠN BÈ

ĐANG HƯỚNG ĐẾN

NHỮNG SỰ KHÓ KHĂN VÀ NGUY HIỂM?

Có bao giờ bạn tự hỏi
mình phải đối phó
như thế nào?

- ▼ NÓI CHO BẠN MÌNH BIẾT
- ▼ CHO BẠN MÌNH BIẾT RẰNG MÌNH QUAN TÂM ĐẾN BẠN BÈ
- ▼ THIẾT LẬP MỘT PHƯƠNG CÁCH ĐỂ GIÚP BẠN
- ▼ KHUYẾN KHÍCH BẠN MÌNH NÊN NÓI CHUYỆN VỚI NGƯỜI LỚN
- ▼ NẾU BẠN MÌNH KHÔNG MUỐN NHẬN SỰ GIÚP ĐỠ, MÌNH PHẢI NÓI CHUYỆN VỚI NGƯỜI MÌNH TIN TƯỞNG ĐỂ GIÚP CHO BẠN BÈ.

METRO CRISIS INTERVENTION

Cỗ quan giúp những việc
khẩn cấp tại thành phố

Phục vụ 24/24 giờ, Điện thoại 223-6161

TEENLINE CONNECTION, 3-9 PM

Đường dây giúp đỡ thiếu nhi
Ngày thứ tư đến thứ bảy,
từ 3 giờ đến 9 giờ

Điện thoại số 286-3700

Sở giáo dục Portland

Chương trình ngăn chặn sự lạm
dụng thuốc an thần/ma túy

Dự án TREC (Giảng dạy sự tôn
trọng cho mỗi nền văn hóa)

BEST COPY AVAILABLE



BẠN CÓ THỂ KHÔNG LÀM GÌ HẾT HOẶC

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BEST COPY AVAILABLE

TÔI

LÀM SAO TÔI CÓ THỂ BIẾT BẠN BÈ
HƯỚNG ĐẾN SỰ KHÓ KHĂN VÀ
NGUY HIỂM?

Điều quan trọng là sự nhận thức
về cá tính thay đổi, đó là dấu hiệu
cho biết là bạn bè hoặc một người
nào đó đang hướng đến sự khó
khăn và nguy hiểm. Những dấu
hiệu có thể là:

THAY ĐỔI THÁI ĐỘ
TRÁNH NE MỌI NGƯỜI
TRẠNG THÁI BẤT CHỢT
ĐIÊN MAO KHÁC THƯỜNG
BUỒN CHÁN
CHỐNG CHÉ
NÓI ĐỐI
TÌNH TÌNH NÓNG NẮY
THAY ĐỔI BẠN BÈ
CÓ NHỮNG VẤN ĐỀ KHI GIAO TIẾP
CÁ TÍNH THAY ĐỔI
NÓNG GIẢN VỌ LỜI
NÓI ĐẾN CHUYỆN TỰ TỰ
GIÁ TĂNG SỰ TIÊU THỤ RƯỢU HOẶC SỬ
DỤNG THUỐC AN THẦN
SÚT HANG TRONG LỜI
CHỐI BỎ SỰ VIỆC NÀO ĐÓ
THƯỜNG ĐỂ TÀI NẠN XẢY RA HOẶC LIỀU
LÍNH LÀM VIỆC NÀO ĐÓ
KHÔNG CẢM THẤY HỨNG THÚ LÀM VIỆC
CHO NGƯỜI KHÁC VẬT SỞ HỮU
ẤN CẤP

TRẢ LỜI

AI LÀ NGƯỜI ĐỂ TÔI CHIA XÉ
NHỮNG VẤN ĐỀ ĐANG GẶP?

Bạn có thể nói chuyện với một vị cố
vân, giáo viên hoặc một người lớn
tuổi tại trường học mà bạn tin tưởng.
Chính bạn hoặc bạn bè có thể nói cho
phụ huynh, mục sư, cán sự xã hội,
những nhà tâm lý, bác sĩ và tâm thần
biết sự việc hoặc liên lạc với những
người làm việc với giới trẻ.

TÔI CÓ THỂ LÀM GÌ ĐỂ GIÚP CHO
BẠN BÈ?

THÔNG CẢM VỚI NGƯỜI BẠN
LẮNG NGHE
NÓI VỚI NGƯỜI BẠN NHỮNG GÌ MÌNH
CẢM THẤY - NHƯNG ĐỪNG BUỘC TÔI
CHỌI NHỮNG LỜI KHUYÊN THÍCH HỢP
GIÚP ĐỠ VÀ ỦNG HỘ TÌNH THẦN
ĐỪNG LÀM PHIÊN BẠN BÈ
ĐỂ NGHỊ ĐẾN NHỮNG NƠI ĐỂ ĐƯỢC
GIÚP ĐỠ
NÓI CHO NGƯỜI LỚN BIẾT
CÙNG ĐI VỚI NGƯỜI BẠN ĐẾN TẬN NƠI
ĐỂ ĐƯỢC GIÚP ĐỠ
CHÍNH MÌNH CŨNG CẦN ĐƯỢC GIÚP ĐỠ
ĐỂ ĐỐI PHÓ VỚI HOÀN CẢNH
BƯỚC CUỐI CÙNG, ĐÁNH PHẢI RÚT LUI

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Xử dụng thuốc lá đi vào con đường nghiện ngập không an toàn và bệnh hoạn. Phần lớn các loại thuốc làm khủng hoảng tinh thần và khả năng học hỏi. Đó là lý do luật lệ về thuốc bất hợp pháp rất khắt khe tại tiểu bang Oregon. Dù bất cứ dưới khía cạnh nào, xử dụng thuốc bất hợp pháp là điều không tốt cho chính mình và bạn bè nữa. Hiểu biết khía cạnh hợp pháp trong đời sống đều có thể bảo vệ cho chính bản thân mình và cho cả tương lai nữa.

VỀ PHƯƠNG DIỆN PHÁP LÝ

THUỐC LÁ

Bất hợp pháp cho bất cứ ai dưới 18 tuổi.

RƯỢU

Bất hợp pháp cho đến khi đến 21 tuổi.

THUỐC/MA TÚY BẤT HỢP PHÁP TRÊN ĐƯỜNG PHỐ

Luôn luôn là bất hợp pháp bất cứ lúc nào, bất cứ tuổi nào.

LÁI XE TRONG LÚC BỊ ẢNH HƯỞNG CỦA RƯỢU

Bất hợp pháp, nguy hiểm và là điều ngu xuẩn!!!

Sự chọn lựa hoặc sự cản trở cho tương lai

Có rất nhiều công ty, hãng xưởng bắt nhân viên phải thử nghiệm trước khi được tuyển chọn vào làm. Và ngay cả nhân viên hiện đang làm việc nữa. Hồ sơ tiền án có thể làm cản trở trong việc chọn nghề nghiệp. Vào thời buổi khó khăn trên thị trường việc làm, chúng ta cần tất cả mọi sự thuận lợi để tranh đua tìm việc làm.

Vi phạm luật là điều nghiêm trọng. Một lỗi lầm nhỏ có thể làm hại đến cả cuộc đời.

Tỏ ra khôn ngoan! Chọn lựa điều tốt để bảo đảm cho tương lai, hướng đến một tương lai tươi sáng và có quyết định sáng suốt.

Thuốc lá, rượu, thuốc bất hợp pháp/ma túy...

Ai cần đến...?

Chắc chắn không phải là người khôn ngoan như bạn...

Oregon's Drug Laws: A Guide for Youth

Translated by Portland Public Schools from a brochure prepared by the Oregon Prevention Resource Center, Office of Alcohol and Drug Abuse Programs, Department of Human Resources

TAI
OREGON

Luật lệ về ma
túy/thuốc
an thần

Hướng dẫn
cho thiếu
niên



Sở giáo dục Portland chương trình ngôn ngữ chọn sử dụng thuốc an thần/ma túy Dự án TREC (Giảng dạy sự tôn trọng cho mỗi nền văn hóa)

VẤN
ĐỀ
LÀ...



E là một thiếu niên phát triển rất nhanh. Gần đến tuổi là thanh niên, thiếu nữ. Có những thay đổi lớn trong cuộc đời: có bạn trai/gái, có xe hơi, rồi tốt nghiệp trung/dại học, tìm việc làm, hoặc tính chuyện hôn nhân và còn nhiều chuyện khác nữa.

Trưởng thành là một điều hay, nhưng cũng có nhiều băn khoăn phải suy tính. Có nhiều việc phải quyết định và quyết định cho đúng là một điều rất khó.

Có những quyết định bây giờ sẽ ảnh hưởng đến cả cuộc đời về sau. Quyết định như sự xử dụng thuốc an thần, thuốc lá, rượu, những loại thuốc an thần bất hợp pháp.

Đừng tưởng là dễ thoát!
Luật lệ tại Oregon về thuốc an thần cho thiếu niên và người lớn ngày càng khắt khe hơn mỗi năm. Nếu trước đây đã từng dính líu với vấn đề thuốc an thần và chưa hề bị bắt thì nay hãy coi chừng, đừng tưởng là dễ thoát. Đã có nhiều sự thay đổi!

TÒA ÁN THIẾU NIÊN TÒA ÁN NGƯỜI LỚN TÒA ÁN LIÊN BANG RỒI SAO NỮA?

Tòa án sẽ xử lý tùy trường hợp. Nếu thiếu niên dưới 18 tuổi, tòa án thiếu niên sẽ xử lý.

Nhưng cũng có khi, thiếu niên được chuyển qua tòa án người lớn và bị xử như một người lớn. Một khi đã ở tuổi 18, về phương diện pháp luật, thiếu niên là một người lớn. Và có nghĩa là nếu vi phạm luật lệ, tòa án người lớn sẽ xử lý, chịu hình phạt dành cho người lớn.

Những tội phạm nghiêm

trọng liên quan đến thuốc an thần, thường được chuyển sang tòa án liên bang - và chịu những hình phạt bắt buộc khi bị kết án, không được miễn án. Điều đó chắc chắn xảy ra.

RƯỢU

Đó là điều phạm pháp:

- Chai rượu để trong xe và mở nắp đây. (Bị phạt \$250.)
- Cho hoặc bán rượu cho thiếu niên, trừ khi là phụ huynh và ở trong nhà riêng của mình. (Hình phạt: từ 1 năm hoặc \$2500 hoặc cả hai.)
- Từ chối thổi vào máy thử hơi thở. (Bằng lái bị tịch thu từ 1 đến 3 năm.)
- Thiếu niên tàng trữ rượu/thuốc an thần bất hợp pháp dù không lái xe. (Bằng lái bị tịch thu trong vòng 1 năm.)
- Có uống rượu và lái xe không thể tha thứ cho bất cứ ai dưới 21 tuổi. Bị kết tội nếu kết quả thử hơi thở cho thấy nồng độ rượu trong máu hơn .08% (Hình phạt: bằng lái xe bị tịch thu từ 90 ngày đến 1 năm).

ĐỪNG TƯƠNG CHUYỆN DÙA, HÃY XEM!

- ▼ Năm 1990, một học sinh lớp 12 tại trường trung học Gresham, bị bắt vì bán bạch phiến và bị đưa sang tòa án liên bang xử lý. Em bị kết án 10 năm trong nhà tù liên bang và không được tạm tha.
- ▼ Hai thanh niên (18, 19 tuổi) tại Beaverton bị kết án 10 năm tù trong tòa án liên bang và không được tạm tha vì bán một loại bạch phiến (LSD) cho thiếu niên tại vùng Portland.

- ▼ Năm 1991, một thiếu niên 15 tuổi tại Portland khai là bị ảo giác khi dùng LSD (một loại bạch phiến) và đã hăm hiếp, giết chết một bạn học cùng lớp. Em bị kết án tối thiểu 30 năm tù.
- ▼ Thành viên của băng đảng tàng trữ thuốc, vũ khí hoặc sử dụng vũ khí trong cuộc mua bán thuốc an thần sẽ bị kết tội tối thiểu 5 năm tù và không được tạm tha.

- Dùng cần cước giả để mua hoặc uống rượu (Hình phạt: bằng lái xe bị tịch thu 1 năm).
- Dùng cần cước giả sẽ làm cho người bán rượu bị phạt (Hình phạt: trong tuổi từ 18-21, người mua rượu sẽ trả tiền tòa án và tiền phạt.)
- Lái xe trong khi bị ảnh hưởng của rượu (DUI), có nghĩa là nồng độ rượu trong máu .08% hoặc cao hơn. Nếu tòa xử và kết tội. (Hình phạt: 1 năm tù hoặc \$2500 hoặc cả hai.)
- Lái tàu trên sông trong khi bị ảnh hưởng của rượu (DUI), nghĩa là nồng độ rượu trong máu .08% hoặc cao hơn. (Hình phạt: đương nhiên bằng lái sẽ bị tịch thu 1 năm.)

THUỐC LÁ

Đó là điều phạm pháp:

- Tàng trữ (nếu dưới 18 tuổi), tất cả các loại thuốc lá gồm xì-gà, thuốc lá, thuốc nhai...v.v... (Hình phạt: phạt \$100.)
- Bán hoặc cho các loại thuốc lá cho thiếu niên dưới 18 tuổi. (Hình phạt: phạt từ \$100 đến \$500.)

MA TÚY/THUỐC AN THẦN BẤT HỢP PHÁP NGOÀI ĐƯỜNG PHỐ

Đó là điều phạm pháp:

- Tàng trữ số lượng nhỏ khoảng 28 gam (1 ounce) ma túy. (Hình phạt: phạt từ \$500 đến \$1000.) Xảy ra gần trường. (Hình phạt: từ 30 ngày, \$500 hoặc cả hai.)
- Tàng trữ hơn 28 gam (hơn 1 ounce) ma túy. (Hình phạt: từ 10 năm, \$100,000 hoặc cả hai.)
- Tàng trữ thuốc bất hợp pháp như bạch phiến, LSD, nha phiến...v.v... (Hình phạt: từ từ 5 đến 20 năm, \$100,000 hoặc cả hai. Nếu xảy ra gần trường học từ 20 năm, \$100,000 hoặc cả hai.)
- Sử dụng thiếu niên để giao dịch buôn bán, vận chuyển thuốc bất hợp pháp. (Hình phạt: từ 20 năm, \$100,000 hoặc cả hai.)
- Chế tạo, bán, vận chuyển thuốc bất hợp pháp. (Hình phạt: từ 20 năm, \$100,000 hoặc cả hai.)
- Cho hoặc bán các loại thuốc bất hợp pháp cho thiếu niên dưới 18 tuổi. (Hình phạt: từ 20 năm, \$100,000 hoặc cả hai.)
- Bị xét xử là có tội trong các hành vi liên quan đến thuốc và tàng trữ ma túy. (Hình phạt: đương nhiên bằng lái bị tịch thu 6 tháng.)

**KHÔNG CÓ TRƯỜNG HỢP
NGOẠI LỆ CHO BẰNG LÁI TẠM!!**

Hình phạt: đều là hình phạt tối đa.

ngày, hoặc tỏ ra không thích học, thể thao, các hoạt động ngoài giờ học, gia đình, công việc hay là những sở thích trước đây hay không? Điểm hạng trong lớp của các em có bị sụt (không hẳn là từ hạng A xuống hạng D mà chỉ cần là từ hạng B xuống hạng C) hay không?

• Quý vị có thấy tình trạng rượu, hoặc các loại thuốc khác ở trong nhà bị hao hụt, bị thay đổi vị trí, hoặc bị mất một cách bí mật hay không?

• Quý vị có nhận thấy các em có bất kỳ những biểu hiện nào như sau: quá mệt mỏi, ngủ một cách bất thường, ho kéo dài, đau ngực, có những dấu hiệu bị dị ứng, ói mửa, biếng ăn, thèm ăn chất ngọt một cách khác thường, đỏ mắt, sưng mắt hay không?

• Quan hệ giữa các em và những người khác trong gia đình có trở nên tệ hơn không?

• Các em có tỏ ra bị sa sút tinh thần, cô đơn, tự ti, và xa lánh hay không?

Nếu Quý vị trả lời "CÓ" cho bất kỳ hai câu hỏi nào nêu trên, con em của Quý vị có thể đang ở trong thời kỳ bắt đầu có vấn đề với rượu hay các loại thuốc ma túy/an thần khác.

Nếu Quý vị trả lời "CÓ" cho bất kỳ ba hoặc hơn cho các câu hỏi nào nêu trên, việc xử dụng các loại thuốc hóa chất có thể đang là vấn đề nghiêm trọng trong gia đình của Quý vị.

Đôi khi một em vị thành niên đang bị đau khổ vì việc nghiện các loại thuốc hóa chất mà cha mẹ của em ấy không hề thấy em ấy say sưa vì rượu hoặc thuốc ma túy/an thần.

NÓI CHUYỆN VỚI CON TÔI NHƯ THỂ NÀO VỀ RƯỢU VÀ CÁC LOẠI THUỐC MA TÚY/AN THẦN KHÁC ?

• Nói cho các em biết rõ về rượu và các loại thuốc ma túy/an thần khác cùng với những ảnh hưởng và tác hại của nó. Luôn luôn là nguồn tin tức đáng tin cậy và đáng tin cậy của con em mình.

• Hướng dẫn việc thảo luận với con em trọng tâm trên các tiết mục không bao gồm một cách hiển thực của báo chí có liên quan về rượu và các loại thuốc ma túy/an thần khác. Kể cả các chương trình quảng cáo, chương trình truyền hình, phim ảnh, tạp chí và âm nhạc.

• Tổ cho con em rõ về quan điểm và lập trường của mình đối với việc uống rượu và xử dụng các loại thuốc ma túy/an thần, mặc dù chưa có điều gì chứng tỏ rằng các em đã dính líu đến vấn đề này. Khi nói chuyện đặt trọng tâm lên vấn đề sức khỏe và tương lai tốt đẹp của các em.

• Tổ cho các em thấy rằng Quý vị tin tưởng vào các em. Tạo cơ hội để cho các em chứng tỏ rằng các em có thể sống như Quý vị mong muốn. Khen thưởng khi các em làm điều tốt lúc thích hợp.

• Cố gắng đạt sự thỏa thuận với người phối ngẫu trong việc xử lý vấn đề con em uống rượu, hoặc xử dụng ma túy/thuốc an thần. Quý vị cần phải cương quyết và hỗ trợ

lẫn nhau trong khi trao đổi với con em của Quý vị về vấn đề này.

• Nếu Quý vị tình nghi con em của mình uống rượu, hoặc xử dụng ma túy/thuốc an thần, tránh việc buộc tội và chỉ trích các em. Hãy ngồi xuống với các em khi các em không say rượu hoặc thuốc, bình tĩnh thảo luận về các bằng chứng của sự việc. Nói về sự lo lắng của Quý vị đối với tương lai của các em. Mặc dù Quý vị có thể không bằng lòng với VIỆC LÀM của các em, nhưng cho các em biết rõ rằng Quý vị vẫn thương yêu các em. Luôn luôn giữ cuộc thảo luận ở mức độ hợp lý.

• Xem xét về việc tìm một người cố vấn chuyên môn.

Điều này có thể giúp cho việc thảo luận trở lại giữa cha mẹ và con cái, vì người cố vấn sẽ đóng vai trò trung gian để chuyển đạt cảm tưởng của đôi bên. Một người cố vấn chuyên về môi trường nghiện rượu và các vấn đề về ma túy/thuốc an thần là một điều thích hợp nhất trong các trường hợp này.

• Luôn luôn làm gương tốt cho các em. Hành động của Quý vị sẽ là những hành động trong tương lai của các em.

LÀM THẾ NÀO ĐỂ X ĐƯỢC GIÚP ĐỖ ?

Để biết thêm chi tiết và được hướng dẫn, hãy tiếp xúc với bác sĩ của Quý vị hay các cơ quan gần nhất chuyên điều trị về việc xử dụng thuốc hóa chất, hoặc các cơ quan điều trị về tâm thần, hoặc tìm trong các chương về "Nghiện Rượu", "Lạm Dụng Thuốc & Ghiền", "Cố Vấn Gia Đình" hay "Phục Vụ Về Bệnh Tâm Thần" trong Niên Giám Điện Thoại của Quý vị (Yellow Pages phone book).

Tại nhiều nơi, Quý vị có thể nhờ sự giúp đỡ qua các chương trình trợ giúp học sinh (Student Assistance) qua Phòng Giáo Dục thuộc Quận, Hạt (School District) hoặc các chương trình trợ giúp nhân viên (Employee Assistance) nơi Quý vị làm việc.

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Youths, Alcohol & Other Drugs

(Vietnamese version)

TUỔI TRẺ, RƯỢU, MA TÚY VÀ CÁC LOẠI THUỐC AN THẦN KHÁC



THUỐC LÀ GÌ ?

Thuốc là bất cứ một loại hóa chất nào tạo ra những thay đổi về thể xác, tinh thần, cảm xúc hay thái độ của người sử dụng.

NHỮNG LOẠI THUỐC HÓA CHẤT NÀO THƯỜNG HAY ĐƯỢC SỬ DỤNG ?

Rượu, cần sa, thuốc an thần, thuốc kích thích, nha phiến, thuốc tạo ra ảo giác, và thuốc lá là những loại thuốc hóa chất được sử dụng thông thường nhất. Rượu là thuốc hóa chất tại hại hàng đầu của thanh thiếu niên ở Hoa Kỳ.

Việc lạm dụng rượu hiện đang lan tràn trong giới trẻ. Các tai nạn giao thông có liên quan đến rượu hiện là nguyên do hàng đầu của sự tử vong của giới trẻ từ 16 đến 24 tuổi. Hơn 10.000 thanh thiếu niên bị chết hàng năm trong các tai nạn liên quan đến lái xe khi say rượu. Rượu còn liên can đến hàng ngàn vụ thanh thiếu niên chết chìm, tự tử, bị thương tích trong hỏa hoạn và các thương tích nặng nề cũng như các cái chết khác. Gần 20% giới thiếu niên từ 14 đến 17 tuổi có các vấn đề nghiêm trọng liên quan đến rượu ở trường học. Khoảng 75% học sinh trung học có uống rượu. Chỉ khoảng 45% sử dụng các loại thuốc ảo giác. Các thiếu niên sử dụng các loại thuốc hóa chất bất hợp pháp thường hay xài chung với rượu. Tuổi trẻ uống rượu thường đem lại các vấn đề cho gia đình kể cả sự hư hỏng, học hành kém, vi phạm pháp luật, cảm thấy phiền muộn, vô dụng và đem lại tình trạng không ổn định cho tuổi trẻ.

VÌ SAO GIỚI TRẺ SỬ DỤNG CÁC LOẠI THUỐC HÓA CHẤT ?

Giới thanh thiếu niên sử dụng thuốc hóa chất vì nhiều nguyên do, như là tin tưởng rằng rượu và các loại thuốc ma túy/an thần có thể giải quyết được các vấn đề mà các em đang vướng phải, hay là vì áp lực của bạn bè, hoặc vì thích thú với các cảm giác do các hóa chất này đem lại, hoặc vì sự chấp nhận của xã hội và sự dễ dàng của việc mua các loại thuốc như là rượu và thuốc lá.

Giới thanh thiếu niên có thể thử nghiệm các loại thuốc hóa chất vì tình hiếu kỳ hoặc vì áp lực của bạn bè. Đôi khi chỉ vì muốn thưởng thức, hoặc vì các loại thuốc này có sẵn một cách dễ dàng. Lý do của việc tiếp tục sau này là vì bị lệ thuộc, trở thành một thói quen không thể dứt bỏ được.

VAI TRÒ CỦA XÃ HỘI NHƯ THẾ NÀO ?

Giới thanh thiếu niên Hoa Kỳ sử dụng các loại thuốc hóa chất bất hợp pháp hiện đang ở mức độ cao nhất so với các nước khác trên thế giới. Nguyên do chính đưa đến vấn đề này có thể thấy được qua thái độ của xã hội, sự nhận thức, và sự quan tâm của công chúng đến vấn đề

rượu và các loại thuốc ma túy/an thần khác.

Trái qua nhiều ngàn năm, rượu được toàn thể thế giới ưa chuộng. Qua nhiều thế hệ rượu được sử dụng không những chỉ để giao tế mà còn để tỏ ra sự can đảm - một hình thức chứng tỏ sự trưởng thành của thanh niên. Và trong nhiều ngàn năm qua, rượu cũng chính là nguyên do của sự đau khổ đối với rất nhiều gia đình. Tại Hoa Kỳ, chúng ta bây giờ chỉ mới bắt đầu học tập những phương thức nhằm chính đốn, và ngăn ngừa những tác hại của rượu đối với chúng ta, cá nhân nói riêng và xã hội nói chung. Chúng ta chỉ mới bắt đầu suy nghĩ trở lại về những việc làm của chúng ta để chống lại với những tác hại của rượu.

Chúng ta đã tập uống rượu như thế nào trong lần đầu tiên? Các môi trường sinh hoạt lớn lao chung quanh luôn ảnh hưởng đến chúng ta, và thường thì đem lại cho chúng ta những đón nhận lẫn lộn. Các hình thức quảng cáo và việc thông tin báo chí cũng phải chịu phần trách nhiệm trong vấn đề này. Nhưng hầu hết chúng ta chịu ảnh hưởng qua những hình ảnh xảy ra trong cuộc sống thực tế hàng ngày. Những hình ảnh mà chúng ta, là những người trưởng thành làm gương cho nhau và cho những thanh niên trẻ của quốc gia chúng ta.

Nếu chúng ta muốn ngăn ngừa việc nghiện rượu trong giới thanh thiếu niên, chúng ta phải có những hướng dẫn thật cụ thể và tạo ra những vai trò thật gương mẫu điển hình.

Đừng quên rằng rượu bia, một loại hóa chất rất được ưa chuộng trong giới vị thành niên và giới trẻ thích uống rượu, chỉ giá khoảng 50 xu cho một lon. Điều này có nghĩa là bia được bán rẻ hơn so với loại nước giải khát khác chánh yếu để chúng ta ủng hộ việc tăng thuế Liên bang về rượu bia trên giới tiêu thụ. Trên tầm vóc Liên bang, mức độ thuế thu về khoảng hơn 15 tỉ dollars có thể được sử dụng làm ngân sách cho các chương trình ngăn ngừa và điều trị việc nghiện rượu và ma túy.

LÀM THẾ NÀO NHẬN ĐỊNH ĐƯỢC NHỮNG DẤU HIỆU CỦA THỜI KỲ KHỞI ĐẦU VIỆC DÙNG HÓA CHẤT ?

Theo sự thăm dò của Viện Nghiên Cứu Quốc Gia Về Sự Lạm Dụng và Nghiện Rượu và Viện Nghiên Cứu Quốc Gia Về Sự Lạm Dụng và Nghiện Ma Túy/Thuốc An Thần, giới thanh thiếu niên sử dụng các loại hóa chất:

- Thường không tự trọng.
- Thường hay bị ảnh hưởng lời cuốn của bạn bè.
- Được sự chấp thuận và cổ vũ của cha mẹ hoặc bạn đồng trang lứa.
- Cha mẹ là những người uống rượu và không có thành kiến đối với việc uống rượu.
- Sống trong gia đình thiếu sự kiểm soát của cha mẹ.
- Có điều kiện có thể có rượu và các loại thuốc ma túy/an thần khác một cách dễ dàng.

- Có cảm giác bị bỏ rơi.
- Quan hệ không được lâu bền với bạn bè.
- Không có nhiều khả năng trong quan hệ xã hội.
- Không có quan niệm rõ ràng về giá trị bản thân.
- Thường bị lệ thuộc.
- Thiếu sự tự chủ.
- Thường tỏ ra thích các hành vi bất thường và nguy hiểm.
- Thường có khuynh hướng sử dụng thuốc với lượng cao.
- Học hành kém.
- Đánh giá cao trọng việc tự mình nhận định và tự do hành động ngoài sự kiểm soát của cha mẹ.

NHỮNG DẤU HIỆU NÀO LÀ NHỮNG DẤU HIỆU NGUY HIỂM ?

Những biểu hiện của giới vị thành niên uống rượu và sử dụng các loại thuốc ma túy/an thần khác không phải lúc nào cũng biểu hiện một cách rõ ràng. Nhiều biểu hiện rất dễ lẫn lộn với các hành vi bình thường, hoặc các vấn đề sức khỏe khác. Tuy nhiên đây là sự quan trọng để đề phòng, và sự phối hợp của những biểu tượng sau đây được biết là nguyên do của sự quan tâm:

- Các em có thay đổi cá nhân nhận thấy một cách rõ ràng hay không? Các em có những tâm tánh thay đổi và những hành vi khác thường bất ngờ hay không?
- Các em có dường như mất liên lạc các bạn bè cũ và dành nhiều thời giờ với các nhóm bạn mới mà Quý vị không được biết nhiều về các nhóm này, hoặc là chỉ biết các nhóm này như là một nhóm "bạn bè ăn chơi" không?
- Có phải các em không thể để dành được tiền của các em, hay là các đồ vật, hoặc tiền bạc bị mất một cách bí mật trong nhà hay không?
- Các em có thường hay tránh né khi nói về vấn đề rượu hay các loại thuốc ma túy/an thần hay không?
- Các em có lái xe một cách cầu thả hay không?
- Các em có nói dối về việc uống rượu, hoặc sử dụng các loại thuốc ma túy/an thần hay các hành vi khác hay không?
- Có khi nào Quý vị tìm thấy các vật liệu liên quan đến thuốc (giấy vẩn thuốc, túi nhỏ đựng thuốc, muỗng nhỏ để đong thuốc, đồ gạt để chia thuốc, các loại thuốc viên) hay là các chai bia, lon bia trong phòng của các em không? Các em có giải thích cho qua khi được hỏi về các vật ấy không?
- Các em có tỏ ra không còn để ý việc ăn mặc và sửa soạn hình dáng bên ngoài hay không?
- Có khi nào các em nhận là đã có thử một lần uống rượu, hoặc sử dụng thuốc ma túy/an thần, nhưng không nhận là có dùng thường xuyên hay không?
- Quý vị có nghe những lời đồn đãi về việc các em tham gia các nhóm chuyên tụ tập, đàn đúm rong chơi, về việc các em uống rượu hay sử dụng các loại thuốc ma túy/an thần hay không?
- Các em có thường hay bỏ lớp hoặc đến lớp học trễ hay không?
- Các em có bị mất các phản ứng nhanh nhẹn thường

APPENDIX I

Sample Classroom Scenarios for Students

- Scenario 1: African American
- Scenario 2: Chinese American
- Scenario 3: Hispanic American
- Scenario 4: European American/Homeless
- Scenario 5: Vietnamese
- Scenario 6: Russian Newcomer
- Scenario 7: Laotian
- Scenario 8: European American
- Scenario 9: American Indian
- Scenario 10: Individual's Own Culture/Hard-of-Hearing
- Scenario 11: Romanian
- Scenario 12: Cambodian

Scenario 1 — for Student

Grade	Middle School
Sex	Either
Race	African American
Observed Behavior	Hostile, rude, violent gestures
Reason for Behavior	Previous night was awakened at 1 a.m. by gun fire, explosion, sirens. Disturbance continued for 2 hours. A neighbor's house had been fire bombed in suspected gang activity. Student is concerned for friend who was in house, the family and the neighborhood. Concerned about personal safety. Didn't get any sleep.

Scenario 1 — for Counselor

Grade	Middle School
Sex	Either
Race	African American
Observed Behavior	Hostile, rude, violent gestures

Scenario 2 — for Student

Grade	High School
Sex	Female
Race	Chinese American
Observed Behavior	Either extreme withdrawal or inappropriately suggestive/flirtatious
Reason for Behavior	Generational conflicts at home. Parents attempting to do things "the old way;" youth attempting to become Americanized. Youth born in China but moved to United States at age 2.

Scenario 2 — for Counselor

Grade	High School
Sex	Female
Race	Chinese American
Observed Behavior	Either extreme withdrawal or inappropriately suggestive/flirtatious

Scenario 3 — for Student

Grade	Middle School
Sex	Either
Race	Hispanic American
Observed Behavior	Either withdrawn or hostile; every time Mexicans are the topic of discussion in Social Studies class s/he becomes extremely irritated whenever teacher asks for input from him/her; makes flip/snide remarks to fellow students.
Reason for Behavior	Was born in continental US although parents were born in Puerto Rico; feels as American as the next person; tired of being lumped together with all Hispanics/Latinos; isn't an expert on Hispanics/Latinos; angry that everyone assumes s/he speaks Spanish and tries out their limited Spanish on him.

Scenario 3 — for Counselor

Grade	Middle School
Sex	Either
Race	Hispanic American
Observed Behavior	Either withdrawn or hostile; every time Mexicans are the topic of discussion in Social Studies class s/he becomes extremely irritated whenever teacher asks for input from him/her; makes flip/snide remarks to fellow students.

Scenario 4 — for Student

Grade	Elementary School
Sex	Either
Race	White/European American — Homeless
Observed Behavior	Unclean clothing; avoided by fellow students who plug their noses as they pass; is picked on by other students; suspected of stealing other students paper and pencils; copying/doing homework in class.
Reason for Behavior	Poverty; no place to study; living in a car with family; parents have told student not to share this information with school because they may make student go to special school for homeless kids or worse yet take the children from the parents.

Scenario 4 — for Counselor

Grade	Elementary School
Sex	Either
Race	White/European American — Homeless
Observed Behavior	Unclean clothing; avoided by fellow students who plug their noses as they pass; is picked on by other students; suspected of stealing other students paper and pencils; copying/doing homework in class.

Scenario 5 — for Student

Grade	Middle School
Sex	Either
Race	Vietnamese
Observed Behavior	Falling asleep in class; numerous tardies and absences.
Reason for Behavior	Parents have refused to learn English; they own a small business; the youth is needed to help in the business after school hours and is sometimes needed during the day for translation purposes; tardiness is sometimes due to late nights and oversleeping.

Scenario 5 — for Counselor

Grade	Middle School
Sex	Either
Race	Vietnamese
Observed Behavior	Falling to sleep in class; numerous tardies and absences

Scenario 6 — for Student

Grade	Elementary School
Sex	Either
Race	Russian (newcomer)
Observed Behavior	Withdrawn; sullen; sleeping in class.
Reason for Behavior	Feels isolation; different from peers because of language difficulties and clothing; excessive drinking going on at home; misses homeland terribly; three families living in one space; difficulty understanding American customs.

Scenario 6 — for Counselor

Grade	Elementary School
Sex	Either
Race	Russian (newcomer)
Observed Behavior	Withdrawn; sullen; sleeping in class.

Scenario 7 — for Student

Grade	High School
Sex	Female
Race	Laotian
Observed Behavior	Withdrawn; suicidal; teary; non-communicative.
Reason for Behavior	Shame; dishonor; is pregnant because of incest (which is culturally unspeakable); sex isn't discussed outside the family; no peer group or adults to confide in.

Scenario 7 — for Counselor

Grade	High School
Sex	Female
Race	Laotian
Observed Behavior	Withdrawn; suicidal; teary; non-communicative.

Scenario 8 — for Student

Grade	High School
Sex	Either
Race	European American
Observed Behavior	Although s/he is making decent grades in Intermediate Algebra, insists s/he must transfer to another teacher's class. Unable to articulate reasons except to say teacher is "a red-neck jerk." Has no previous disciplinary or academic problems; socially relates to a "fringe" group.
Reason for Behavior	Teacher has been making homophobic remarks throughout the term and expressing opinions in favor of anti-gay measures on the ballot. Student is gay/lesbian and feels extremely alienated, but also unable to come out and defend self and other gays in that context.

Scenario 8 — for Counselor

Grade	High School
Sex	Either
Race	European American
Observed Behavior	Although s/he is making decent grades in Intermediate Algebra, insists s/he must transfer to another teacher's class. Unable to articulate reasons except to say teacher is "a red-neck jerk." Has no previous disciplinary or academic problems; socially relates to a "fringe" group.

Scenario 9 — for Student

Grade	Middle School
Sex	Either
Race	American Indian
Observed Behavior	Although written work is excellent, student's grades are down because s/he appears sullen and withdrawn in class and does not participate in class discussions. Repeated attempts by teacher to involve student have met no success. In fact, student seems to agree with teacher, but then fails to comply.
Reason for Behavior	Student has been raised in a traditional Indian home where conversation is limited and children listen to elders but do not participate in open discussions. Personal feelings and opinions may be formed without being spoken. Student is being respectful in traditional ways when s/he nods agreement with teacher; changing his/her behavior isn't that easy.

Scenario 9 — for Counselor

Grade	Middle School
Sex	Either
Race	American Indian
Observed Behavior	Although written work is excellent, student's grades are down because s/he appears sullen and withdrawn in class and does not participate in class discussions. Repeated attempts by teacher to involve student have met no success. In fact, student seems to agree with teacher, but then fails to comply.

Scenario 10 — for Student

Grade	Elementary School (select any grade)
Sex	Either
Race	Role player's own race; hard of hearing (wears hearing aids)
Observed Behavior	Often arrives at school without hearing aids. Sometimes angry, hostile toward other students; other times tearful.
Reason for Behavior	Taunted and teased by other students for wearing hearing aid. Parents are hearing and unable to sign well, so student is unable to get them to understand what s/he is experiencing.

Scenario 10 — for Counselor

Grade	Elementary School (select any grade)
Sex	Either
Race	Role player's own race; hard of hearing (wears hearing aids)
Observed Behavior	Often arrives at school without hearing aids. Sometimes angry, hostile toward other students; other times tearful.

Scenario 11 — for Student

Grade	Middle School
Sex	Female
Race	Romanian
Observed Behavior	Hostile to adults, seldom in school, has become flirtatious.
Reason for Behavior	Rebelling against Pentecostal beliefs of family and related restrictions, denial of her feelings and needs. Ran away from home for a few weeks. Seeking freedom, has had initial sexual experiences and has begun to drink and party with non-Romanian friends.

Scenario 11 — for Counselor

Grade	Middle School
Sex	Female
Race	Romanian
Observed Behavior	Hostile to adults, seldom in school, has become flirtatious.

Scenario 12 — for Student

Grade	High School
Sex	Male
Race	Cambodian, in United States 2 years
Observed Behavior	Suspected drug use. Vice Principal frustrated in trying to learn facts from this student, as student refuses to name other students involved, but says, "Yes, I was with them" and also says "Yes...I didn't" when asked if he and the others had used drugs.
Reason for Behavior	Student is a non-assimilated Cambodian. In most Asian languages, "yes" means "I hear you and am willing to answer," but does not mean agreement or affirmation. Student also holds to cultural norms requiring tight affiliation with one's clan or group, so it is a grave betrayal to snitch on one's group, gang, tribe, clan or family.

Scenario 12 — for Counselor

Grade	High School
Sex	Male
Race	Cambodian, in United States 2 years
Observed Behavior	Suspected drug use. Vice Principal frustrated in trying to learn facts from this student, as student refuses to name other students involved, but says, "Yes, I was with them" and also says "Yes...I didn't" when asked if he and the others had used drugs.

APPENDIX J
Multicultural Resources

MULTICULTURAL RESOURCES

BOOKS

- Accepting Ourselves (Sheppard Kominars)
- Alcohol And Drugs Are Women's Issues—Volume I & II (Paula Roth)
- Alcoholism And Homosexuality (Thomas Ziebold, John Mongeon)
- American Cultural Patterns (E. Stewart, M. Bennett)
- The Art Of Crossing Cultures (Craig Storti)
- Beyond Experience (Theodore Gochenour, editor)
- The Bias-Free Word Finder (Rosalie Maggio)
- Black And White—Styles In Conflict (Thomas Kochman)
- Black Families In Therapy (Nancy Boyd-Franklin)
- Breaking New Ground—American Indian & Alaska Native Youth: Program Summaries
- Bridges Of Respect (Katherine Whitlock)
- Chemical Dependency And The African-American (Peter Bell)
- Chemically Dependent Women (Josette Mondanaro)
- Children Of Color (J. Gibbs, L. Huang and associates)
- The Circle Of Life (photographs, Harper/Row publication)
- Climbing Jacob's Ladder (Andrew Billingsley)
- Communication Between Cultures (L. Samovar, R. Porter)
- Common Bonds: Anti-Bias Teaching In A Diverse Society
- Counseling American Minorities (S. Wing et. al.)
- Counseling For Racial Understanding (B.K. Bryant, editor)
- Culture-Centered Counseling And Interviewing Skills (P. Pedersen, A. Ivey)
- Deaf Peer Power
- A Different Mirror (Ronald Takaki)
- Double Duty (Claudia Black)
- Educating For A Just Society (Kathleen McGinnis)
- Experiencing & Counseling Multicultural & Diverse Populations (N. Vacc et. al.)
- Family Life Education In Multicultural Classrooms (N. Abbey et. al.)
- The Future Of White Men And Other Diversity Dilemmas (Joan Lester)
- The Giraffe Classroom (Nancy Green)
- Hands Around The World (Susan Milord)
- Homophobia—A Weapon Of Sexism (Suzanne Pharr)
- I'm Black And I'm Sober (Chaney Allen)
- Intercultural Communication (Larry Samovar)

Invisible Alcoholics (Marian Sandmaier)
 Laughing Together—Giggles & Grins From Around The Globe (Barbara Walker)
 Manual Of Structured Experiences-Cross Cultural Learning (W. Weeks et. al.)
 Me Too! Substance Abuse Prevention Project-Deaf Youth
 Multicultural Challenge In Health Education (Ana Matiella, editor)
 Multicultural Education (Margaret Pusch)
 Multicultural Issues In Counseling (Lee, Richardson, editors)
 Multicultural Mythology Unit
 One Teenager In 10 (Ann Heron, editor)
 Oregon's Sexual Minority Youth: An At-Risk Population (Task Force on SMY)
 Overcoming The Odds (Emmy Werner, Ruth Smith)
 Positively Gay (Betty Berzon)
 Puentes de Respeto (Bridges Of Respect)
 Raising Black Children (J. Comer, A. Poussaint)
 Recent Research Substance Abuse Among American Indian (NWRL Western Center)
 Ritual-Power, Healing And Community (Malidoma Some)
 Substance Abuse Among Asian American Youth (NWRL, Western Center)
 Substance Abuse Among Black Youth (NWRL, Western Center)
 Substance Abuse Among Latino Youth (NWRL, Western Center)
 Transcultural Counseling (John McFadden, editor)
 Treatment Of Black Alcoholics (F. Brisbane, M. Womble)
 Understanding Southeast Asian Cultures (Chareundi Van-Si)
 White Awareness (Judith Katz)
 Winners (Darnell Bell)

VIDEOS

Cultural Approaches To COAs (PPS-produced video, presentation to CDS)
 I Can: Stories Of Deaf/Hard Of Hearing People In Recovery
 It's In Every One Of Us (musical production)
 Me Too! Elementary Workshop (deaf/hard of hearing)
 Me Too! Middle/High School Workshop (deaf/hard of hearing)
 Me Too! Pre-K, 1st Grade Workshop (deaf/hard of hearing)

POSTERS

Latinos Unidos
 Romanian Culture
 You May Not Know Who

GAME

Barnga (simulation game on cultural clashes)

MAGAZINE

Educational Leadership (May 1994 Issue)

CURRICULUM KIT

Discovery Kit-Positive Connections For Kids